

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JULY 27, 1899.

NEW SERIES, VOL. 1, No. 35

General Alger, Secretary of War has resigned, and Hon. Elihu H. Root, of New York, is his successor.

Mr. P. C. Ratliff of Birmingham, paid our office an acceptable visit. We learn through him that the College Board and other Boards are free of debt. We rejoice with our sister State, Ala., in her splendid success. Dr. Gray, how did you do so well?

On July 24, the transport Tartar sailed from San Francisco to the Philippines. The nineteenth regiment, the largest in the United States, if not in the world, having 1,800 men in it, were aboard the Tartar. General Wheeler and daughter were on board as passengers.

On July 8, the Home Mission Board of the Southern Baptist Convention elected Dr. F. H. Kerfoot of the Seminary to succeed Dr. I. T. Tichenor as Corresponding Secretary of the Board. We are not advised as to Dr. Kerfoot's decision in the matter. He would make a fine Secretary. Dr. Tichenor has made an excellent one—a grand brother among his brethren.

It is stated that Mr. Ingersoll's father, who was a Congregational clergyman of such broad and loose views as frequently to cause dissension between himself and his congregation, wielded a powerful influence over his son in the formative period of his life, not by precept, but by a loose and indifferent example. Fathers, beware! What shall your sons be? What are you?

We have on our table a catechism of Bible Doctrines, etc., prepared by Rev. B. A. Dawes. Price, five cents. It is published by Chas. T. Dearing, Louisville. To those who desire the catechetical form of instruction, we take pleasure in saying that we think this little catechism will meet your wants. We apprehend that there is a typographical error in the answer to the first question on page 18, putting the word "sound" where the author wrote saved. However, the catechism as it stands is pretty good.

Jackson and Newton.

Another visit to Jackson in conference with Brethren Searcy, Bailey, and THE BAPTIST Board, was in order on the 18th inst. Brethren McClelland, Buck, Yarborough, Flake, and Noble, were in attendance; Brother B. W. Griffith only being absent—business having taken him to New York.

Important matters were deliberately discussed, and the best interests of the paper candidly considered. Enforced delinquencies, growing out of the quarantine last fall, and ruinously low price of cotton, warned retrenchment as far as possible. A marvelous Christian spirit was shown by both the Editor, and the Business Manager, and everything done was in the utmost harmony.

Pastor Yarborough kindly took this correspondent to see Brother Wm. Miller, formerly of this city, who was confined at home by sickness, and Sister Mary Curtis, whose husband is in declining health. They also are Meridianites of former days. Among others once citizens here, we met Brother Ellis, Friend Willie Team, and Dr. Sims, and likewise greeted Judge Whitfield, and Brother W. A. McComb, who was visiting Jackson. Time did not permit an invasion of Brother Foster's premises at the Orphan's Asylum.

Scarcely back home, we were summoned to Newton, to help in a "Bible Chautauqua." A talk along this line of Sunday-schools was wanted, so a "black-board lecture" was of course in order. Fair congregations and good order and attention were marks of appreciation, while hospitality was unstinted.

Our short stay was with the family of a nephew, Bro. W. C. McRaven, Cashier Newton Bank. We spent an hour or two with our old friend and Brother, N. L. Clarke. Memory took us back to a night spent in his home fifty-one years ago.

But Saturday found us "home again." On Lord's day, although the weather was hot services were held in our various churches. Dr. Venable baptised one at night. Pastor McCain preached

to fair houses morning and night, notwithstanding rain. The Sunday-school rejoiced to see two former scholars again in its midst—Mrs. Mollie Payne now of Jackson, and Miss Iva May Andrews, of Fort Worth, Texas. This writer is always happy to meet his old Sunday-school scholars—they are scattered all over the Southland. L. A. DUNCAN. Meridian, July 24, '99.

Editor Baptist:

As I never see anything from this part of the moral vineyard in your paper, I will give you an account of our meeting at Magee's Creek Church, which closed July 5th, with eighteen accessions, sixteen for baptism and two restored. This has been one of the best meetings the church has enjoyed in some years.

Rev. W. E. Hathorn did the preaching, and to say he did it well, would not be putting it too strongly, as those know who have heard him.

The church seems to be greatly revived. If I see this in print, I will write again.

J. T. THORNHILL. July 8, '99.

Poplarville High School.

362 students, 130 boarders, new buildings, able faculty.

8th session opens Sept. 4th, 1899. Send for catalogue.

W. I. THAMES, Principal, Poplarville, Miss.

Married.

At the residence of the bride's father, in Osyka, Mississippi, on July 23rd, Mr. D. R. Lea, and Miss Emma Varnado, the writer officiating.

May they be united, not only in the ties of earthly relationship and affection, but in that bond of love which is eternal.

WM. A. HEWITT

The Judson Institute, Marion, Ala., which is entering upon the Sixty-second annual session of continuous prosperity, has an advertisement in this issue which calls attention to the unexcelled advantages offered by that famous school for young women. It has been the aim of the Judson to furnish the

best of everything, and the constantly increasing patronage is good evidence that this aim has been realized. It is the policy of the President to employ the best teachers at whatever cost, to furnish the most complete and modern equipment for every department and make the institution a delightful home for the pupils by providing excellent table fare and surrounding them with the comforts and wise oversight enjoyed in the best Christian homes. Parents will find it to their interest to correspond with their president, Dr. Robert G. Patrick, when they come to decide where they will educate their daughters.

In another place in this issue will be found a large displayed advertisement of Blue Mountain Female College. Last session was a very fine one, one of the best since its establishment. President B. G. Lowrey is proving himself thoroughly capable. This College is to be better equipped next session for thorough up-to-date work than ever before. Its *alumnae* are scattered over several States, and are filling well their mission in life. Necessary preparations are being made for a very large attendance next session. Write to president B. G. Lowrey for catalogues and all desired information.

The Lebanon Association.

All who expect to attend the Lebanon Association at Estabuchie, on August 31st, 1899, are requested to send their names to H. H. McComb, chairman of entertainment committee, that homes may be provided for them. State whether you will come by public or private conveyance.

Josye Turner.

Josye Turner, a young man, the youngest of five brothers, and a member of Mars Hill church, died Monday, July 19, 1899.

At the funeral, his pastor, Brother J. B. Lawrence, led in prayer, after which he introduced Brother S. W. Sibley, an old friend of the family, who spoke in earnest words of sympathy and encouragement to the bereaved, and words praising the life and character of the deceased.

Josye is not dead, but rests in sleep. The heartfelt sympathy of a host of friends goes out to the bereaved ones. May the Lord comfort and sustain them in this dark hour.

WM. A. HEWITT.

Our Pulpit.

Conversion sermon.

BY J. H. ARNO.

Preached before the Mississippi Baptist State Convention, at Meriden, July 6th, 1899, 8:30 P. M., and requested by the Convention for publication.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

Text.—For we are his workmanship created in Christ Jesus for good works, which God afore prepared that we should walk in them.—Eph. 2:10.

The text, as quoted, from the Revised Version. Two points of the utmost importance lie upon its surface, which if rightly understood and applied, would not only free us from many a blunder and foolish notion, but would give life and vigor to Christian life.

The first is, the true source of the Christian's life is not in himself, but in God. "For we are his workmanship created in Christ Jesus." And we are to set forth this great truth in all our letters. Of himself he said, "I am, ye are not I but Christ liveth in me." And all Christians he writes, "When Christ in us, our life shall appear, then shall we appear with him in glory."

John said of the Christ, "In him was life and the life was the light of men." All of this agrees with what the Lord himself has taught as in his own words: "I am the resurrection and the life." "I am the way, the truth, and the life." I give unto them eternal life.

The second lesson is, that this life is given us to improve to the glory of Him who is the author of it. The Christian has no power to impart life to himself, but he has the power to impart it after it is imparted. It is the Christian's part to develop a splendid Christian character—to "walk in the good works which God hath before prepared."

This is according to the Apostle Peter's view: "According to a divine power has given unto us all things that pertain unto life and godliness, that we should give all diligence to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

The Christian's life is not only God's workmanship, he is God's workman; he is not only God's child, he is God's co-worker.

This is the subject we will consider at this time.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

THE CHRISTIAN GOD'S CREATION AND CO-WORKER.

ing "alienated from the life which is in God," "having no hope and without God in the world," and "abiding under the wrath of God."

Not only is there the severance of the bond of union and sweet communion, but man now becomes insensible to God's love for him; he is dead to a sense of gratitude to his Creator, and dead to a sense of the worth of his immortal soul. A fearful wreck and ruin! Dead, dead, dead! Thrice dead and plucked up by the roots! Nothing left that is not despoiled by spiritual death. "A fine physical frame," you say. Yes, wonderful too in its anatomy and physiology, but carrying with it the seeds of death.

At the moment that this thought is penned, there comes to me the sad message over the 'phone, "Come to the funeral of my dear child at four o'clock, P. M." A splendid intellect! Yes, man has that which

Can sweep the universe around,
But cannot weigh an atom,
Nor tell the source of sound.

At the best, how little does man know! Sin has blunted his intellect, and now he sees through a glass very darkly indeed. "A noble, moral nature." No, ignoble now. And yet it is the best that man can call his since the fall. Guided only by that, man strays far from the path of right. The prophet's portrayal as to man's moral status is very apt: "The whole head is sick, the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores."

And yet, strange to say, that out of these ruins, these defective remnants, this morally defunct humanity, man is trying, by his own strength, to reconstruct a soul that shall merit God's favor and acceptance. From the days of Cain until now, men have been working at the moral repair business, in order to get back into union and communion with God. It is as if a man, who had lost one limb entirely, and the other totally paralyzed, should undertake to walk. He could not even stand, to say nothing of walking. The sinner has lost his life with God by sin, and his moral nature is paralyzed by the fall. How can he stand?

The effort of the old time Spartan to make a corpse stand on its feet, illustrates the point. When he had utterly failed, he remarked, "This dead man seems to want something inside."

This something that fallen, sinful, and sinning man needs, is the new life. Nothing short of being a new creature in Christ Jesus, will avail to bring us up from the ruins of death, and back to the Fatherhood of God.

This new life was the theme of that wonderful discourse of Jesus when interviewed by Nicodemus.

The great teacher taught this pupil that there must of necessity be a new life, and that this new life was more than a reformation; it was a transformation. The pupil seemed to entertain the notion that the new school of the Great Master was designed, intellectually and morally educate a man into the new Kingdom. We infer that this was the opinion of Nicodemus from our Lord's reply to his statement: "Verily, verily, I say unto thee except a man be born again, he cannot see the Kingdom of God." As to say, "No culture, or training, or drilling, or schooling, will make you a member of my Kingdom. The transition into that Kingdom is by a spiritual birth."

Just here we may need to pause long enough to apply this great truth to our Sunday-School and pulpit work. We

are constantly hearing expressions like these: "The Sunday-School is the nursery of the church," or "it is the hot-bed of the church, from which we draw scions or plants for the church after we have given them a course of Biblical training." We are too apt to conclude also, that our pulpit teaching can open the heart, or make it alive to the truth. The mistake is not in preaching the gospel, nor in having Sunday Schools, but we may mistake the true end and aim of these. Not, to be sure, to make alive the heart, for that is the Holy Spirit's work, but to feed and nurture it after it is alive. Bible teaching for the unconverted may be helpful in moral culture, and thus make the more intelligent and stronger Christian character after conversion. Just as Paul was the stronger and more efficient worker after his conversion because his knowledge of the law and the prophets. I am sure, Paul, in his youth had much of God's word lodged in his memory, and after God had shined into his heart to give him the light of the knowledge of the glory of God in the face of Jesus Christ this word had a new meaning to him. He saw and heard, and felt, and spoke, and planned, and toiled, as he had not before. His spiritual blindness gave way to the clearer vision of truth; his moral deafness disappeared, and he heard as never before; his tongue was changed from uttering blasphemies to that of praise; his pride was humbled, and now he is willing to be led and taught by others, he plans now for building up, rather than pulling down. In short, there is a wonderful transformation in his life. His Pharisaic knowledge of God's word not the cause of it, but the creative power of God. The change of the great African desert from its arid climate, its burning sands and barren wastes, to a vast field of verdure and beauty, flowing springs and singing birds amid forests and flowers, would not be more wonderful and real. Paul the Christian is God's creation from the ruins of Saul the sinner.

2. THIS MUST BE THE WORK OF A MASTER HAND. Not by any art or skill, science or device can the hand of man accomplish this work. God, who created matter, life, and soul for this material world, is the creator of that life which moves in the spiritual realm. It is the spirit of God that breathes upon the dry bones in the valley of death, causing them to come together in the organism and power of life.

Christ Jesus, our Lord "came unto his own, and his own received him not, but as many as received him to them gave he power to become the sons of God, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." No hereditary influence can give us a place in the Kingdom of God. No will of the flesh to keep the moral law will avail us the benefit. No will of our fellow-man, by prayer or preaching can accomplish this mighty work. It is of God. The seed which fell upon good ground brought forth a good harvest, but the seed did not make the ground good. Go on, O gospel sower of the seeds of Truth, but know thou, that Paul, the farmer, may plant and Apollos may water, but it is God who gives the increase. No wonder that Nicodemus asked, "How can these things be?" Our Lord did not see proper to explain the spiritual creation any more than he did the physical creation. It is something where there was nothing. It is light where there was darkness. It is life where there was death and nothing but the Omnipotence of the Almighty God can effect it.

"For we are his workmanship," says Paul. He knew that whatever he was in the new kingdom was due to the creative energy of God's grace, and in no sense to himself. A finely finished vessel which now adorns the King's table, he is of God's pottery. A pattern of exquisite beauty in his humility and zeal; he is from God's loom. A force that made kings tremble and moved the world towards its true polar star, he was forged in the foundry of God Almighty's grace.

"By the grace of God saith he, I am what I am." I am glad to note that one who has lately risen resplendently before the reading world has versed a sound theology. Rudyard Kipling must know of the power that makes the Christian:

"If there be good in that I wrought,
Thy hand compelled it, Master, thine.
Where I have failed to meet thy thought,
I know through thee, the blame is mine.
One stone the more swings to her place.

In that dread temple of thy worth,
It is enough that through thy grace,
I saw naught common on thy earth."

It is only this creative power that can form durable kingdoms, and translate from one to the other. We have the mineral, vegetable, animal of the lower order and animal of the higher order, the spiritual kingdom of earth, and the kingdom of glory in Heaven. All these God has made and no earthly power can transform the life of one to the other. You may fashion a rose out of marble, but it is far removed from the floral kingdom. You may grow the name of Jefferson Davis in flowering plants around his statue in our capitol yard, but that is far from our realization of the Southern chief.

You may teach a bear to dance, but that does not translate him into the intellectual kingdom. You may train a man's morals until he is punctilious in his observance of the letter of the law, but that is not a transition into the spiritual kingdom. You may hypnotize or magnetize a man until he becomes enraptured with unearthly beauties, but that does not give him a place in Heaven, the Kingdom of glory. Only He who could translate himself from the Kingdom of glory to this world, in the likeness of man, can translate the sinner from darkness to light, from death to life. This great truth must forever stand as a mighty bulwark against that facile doctrine of spontaneous generation.

Have you not looked upon that splendid work of art by Dore, called "Thy Vale of Tears?" The artist has thrown upon canvas a long, deep, dark, valley. At the head of the valley stands the Christ. All the light that appears, proceeds from Him. It falls along the valley and out of the shadows you may see a number of people. The blind are there, but they are coming to Christ with open eyes. The lame are there, but they are throwing away their crutches. The sick are there, but are rising up and bearing their couches. Conquerors are handing to Him their swords, and kings are casting their crowns at His feet. A transformation! Yea, more, a translation from the kingdom of disease to that of health, from poverty to that of wealth, from hate to that of love, from sorrow to joys above. It was such an experience as this in the spiritual realm that led John Newton to give us that immortal hymn:

"Amazing grace! How sweet the sound
That saved a wretch like me,
I once was lost, but now I'm found,
Was blind, but now I see."

3. AND NOW OF NECESSITY THIS MUST BE A COMPLETE WORK. Not only a work wrought out of views, and therefore a work wrought by a master hand, but it follows that it is a work wrought into completeness

This is the way our Lord does things. They are completely, perfectly done. He never does anything by halves.

He has done his utmost in man's salvation. He gave his only Son—all he had—to die. There can be no other offering. The greatest gift has been offered. It is sufficient. Have I accepted the Gift? This is the great question. If I have, my salvation is complete, but if I am trying to complement what Christ has done by the best of my personal righteousness, my salvation is incomplete. Nay more, without a foundation for a living hope.

"Am I to do nothing to help Christ save me?" you ask. What can you do? Did Paul do anything to help the Lord save him? Was he not plucked as a brand from the burning while in the depths of inveterate hate and cruel unbelief?

Did the thief upon the cross get a probation so that his goodness might be approved before getting a passport to paradise? No, simply the acceptance of what Christ had done for them, and a full commitment of their all to him.

I have a friend down in Copiah, who relates an incident in his own experience that illustrates the aliveness of Christ and the nothingness of the sinner. When a young man he was in the city of Natchez, enjoying himself with a party of young people. A boat ride was proposed. As the young men were not skilled in rowing a boat, they secured the services of an experienced oarsman. Soon they were enjoying a delightful ride upon the bosom of the great river, when suddenly the boatman cried out, "There, we are in trouble." "What's the trouble," cried they all. "Don't you see that steamer coming around the bend! We cannot escape her waves, and we may be swamped by them." "Can't you save us?" was spoken as by one breath. "Yes," said the man with the oars, "if you will do just what I tell you." "Tell us quickly and save us please." "Well, just do nothing, sit perfectly still, do not move one inch, leave every movement of the boat to me, and I will save you." He squared his little boat with its precious freight across the waves, that by this time were rudely tossing them up and down. With a strong hand upon the oar, he held the boat in the midst of extreme peril so that it rode the waves up and down, with terror to its inmates, and great alarm to spectators on the shore. By and by, the steamer was gone, and the waves went away. They were saved! They committed themselves wholly to the strong arm of the boatman. O sinner; it is by trusting Jesus that we are saved. "We are complete in Him." Completely saved in the purpose of God. Completely saved in the price paid. Completely saved in our Covenant Head. But some one is troubled about his own imperfect life. He makes so many mistakes and the sins of his life are very grievous, so that he says of himself, "When I would do good, evil is present with me." No truer experience than this, but, since it is God that justifies, who is he that shall condemn? However far away the child of God may wander, there is that which speaks of the fountain of his cleansing—and the home of his spiritual birth.

"The beautiful shell that was formed in the deep, and rolled on the floor of the sea, may be carried far away into the mountains, or stored for years in the cabinet of the university, yet it held to the ear, it will murmur of its home in the deep and thrill with the music of the waves which beat on its native shore."

Again there are people who are troubled not so much about their own sins and imperfections, as they are about the sins of others. How make a heaven out of all this heterogeneous mass we call Christians? They differ in doctrine, they have many misunderstandings, are often unkind and unbrotherly toward one another?" This question was asked me by a good Moralist, one day, while seated in his parlor. I asked the Lord to help me answer.

There is an instrument of many notes, no two alike in pitch and sound. Place one unskilled in music at the instrument and we are pained with discordant sounds; only a jargon that distresses rather than pleases, but place a master in music at the piano. Now how different! How sweet the harmony of sounds! The master's hands brings all the notes into such concord as to quite enrapture the soul. So the Master above can make Heaven out of what appears to us very imperfect material. "That must be the way of it," replied my friend. God the father looks at his child, not in the imperfections of his life, but as a creation in Christ Jesus.

"We are hid with Christ in God." The perfection of purity and the sinless sanctification will appear not here, but upon the mountain heights of glory. There is a drop of water, it is not pure, it is not colorless, it is mixed with earth's impurities, but look again, the sun has reached down the fingers of his beams and lifted it away into ether. On yonder mountain it rests as the pure and spotless snow-flake, indescribable in beauty and perfect in its resurrection form. So shall we be completely saved here, glorified and sinless over there. Keep in mind the first part of the text. The Christian—God's creation, as a work from the ruins of death, the work of creative power, a work of marvelous completeness.

2. Now we must notice the second part of the text. The Christian, God's co-worker, created in Christ Jesus for good works. By this wonder working power of Spiritual creation the Christian is made in the likeness of Christ. He is possessed with the Spirit of Christ. "Hereby we know that we dwell with him and he in us because he hath given us of his Spirit." The Christian has the spirit of humility, loyalty, resignation to the Father's will, and the spirit of work and self-sacrifice. This fits him to work in harmony with Christ. To be Christ's co-worker.

The good works in which the Christian is to walk have been already prepared, Christ walked that way. We are to hear the yoke with him. What we can do for men we must do. What we cannot do he will perform it for us. He could have rained down manna and fed the hungry multitudes, but he chose to bring the disciples into active co-operation with himself.

1. It is well to notice the relation the Christian sustains to Christ as his co-worker. (1) There is the relation of a vital union. "I am the vine ye are the branches," said Christ. It is not a relation of mere form, or a simple, mechanical union, but such a union as that life and growth and fruitage appear on the branches. "By their fruits ye shall know them," and not by form or appearances. Solomon might not be able to distinguish between the real and the artificial flowers the Queen of Sheba is said to have brought him to test his wisdom, but he knew the honey bee could. When brought they rested on the real flowers. The secret sweetness of the real rose was known to them. A mechanical union may seem to the world as good as any, but there is an inward sweetness and silent force in a vital union with Christ

known only to him and his true followers. (2.) The Christian is God's co-worker, has not only a vital union with Christ, but he has also a fundamental union. This is exemplified in a church organization with many members in one body and Christ Jesus their only head. Christ's coworkers have entered into solemn covenant to carry into effect their Lord's great commission. No intermediate power claims their allegiance. No virgin, nor saint, nor pope, nor prelate, nor cardinal nor archbishop, nor priest, nor college of bishops, can lay claims to the authority to lord it over God's heritage. "For one is your Master, even Christ, and all ye are brethren." Here is expounded that great principle of soul freedom—that freedom which ignores serfdom or vassalage to any human dictator or despot over one's conscience and recognizes only Christ as his lawful head, and the work of God as his only rule of faith and practice. From this vital principle we get the New Testament idea of church independence—Independent to do only that which her great Lawgiver commands. For as each individual member is answerable only to Christ his king, so the many in their church capacity are accountable only to him who loved the church and gave himself for it. The spirit that is contrary to this is evidently anti-Christ. It belongs to the carnal man, and is the impression of the manifest ignorance of that great principle taught by our Lord. It was this spirit that our Lord must needs rebuke in James and John when they were solicitous for positions of power in his kingdom. It is this same spirit that would mutilate the word of God, that would dictate creeds and teach for doctrine the commandments of men. We need to watch, dear brethren, with eternal vigilance this sacred principle of our Lord, and watch with fear and trembling the dangerous tendencies of the spirit of anti-Christ. This tendency is showing its cloven foot in the direction of centralized power. When once we have lost sight of the rights of individual members, and of our local churches by an assumption of power in our associations and conventions, to dictate what churches shall do, and shall not do, and what men shall believe and shall not believe, and what ministers of the gospel shall teach and shall not teach, we strike the death blow at New Testament church sovereignty and set up instead an ecclesiastical hierarchy to which men must crouch and cringe like cowardly curs. This is nothing short of that spirit which formed a confederacy with worldly power in the past history of Christianity, and found its culmination in using the arm of the State for subjecting men to the tortures of the thumbscrew, the fires of the stake, and death by the guillotine.

Let us thank God that the genius of the Baptist churches is to recognize no lords nor tutelar saints, nor titled priests with sacerdotal vestments, nor any ecclesiastical dignity, to claim the allegiance of the children of God. Therefore we do not expect to find puppets or bootlicks in the churches of Jesus Christ. The material out of which our Lord has made his churches makes them capable with Him as their Head, of looking after their own affairs.

2. Having noticed the relation in which the Christian is God's Co-worker, we must notice briefly THE FIELD IN WHICH HE IS ENGAGED.

God does nothing in a narrow or contracted way. The gospel is for all men. If it has done you good, it will do your neighbor good, and if it does your neighbor good it will do that neighbor's neighbor good, and so on around this earth of ours. It is written, "God so loved the world." The Holy Spirit is sent to convince the world of sin, of righteousness and of judgment." Our Lord said, "The field is the world," and He gave it in charge of his followers, "Go ye into all the world and preach the gospel to every creature." We need make no mistake as to the territory to be occupied. It is the whole world. A world that is cold and cruel, sinful and selfish. A world bleak with moral desolation and dark with spiritual death. It needs to have glad hearts and happy homes. The great starving multitudes need to be fed. They need a hope to inspire and a faith to conquer.

When Jesus was here he fed the hungry. All over the world there are those who need the Bread of Life. The command now is as the one given on the Galilean plain, "Give ye them to eat." We are to "sow beside all waters." All men are to be taught of the Lord "that His way may be known upon the earth, His saving health among all nations." And wherever God's way is known upon this earth and his saving health experienced, we have the brightest, sunniest spots of earth. We have the best governments, the most cultured society the happiest domestic relations. It is Heaven kissing the earth.

Shall we not aim that all the world shall be lit up with the glory of God? The Lord may call his "Peace Conference" of the nations. The effort is highly commendable, and the end sought is much to be desired, but for universal peace, Christ—the living Christ—must be formed in men the hope of glory. The gospel and the gospel alone, as wielded by God's spirit, can cause the springs to break out of the dry ground, and the deserts to blossom as the rose. Only this gospel can bring the glad day when swords shall be beaten into plowshares and spears into pruning hooks. Wherever the Spirit calls in the broad field of life, let us there be found as God's Co-workers.

3. And now I close by calling attention to THE SPIRIT IN WHICH WE ARE TO WORK WITH GOD.

The spirit of good cheer. It is painfully true that there is much that tends to dishearten and discourage us in gospel work. There is the higher criticism and Christian science, (more correctly the science which is not Christian), and Christian indifference, and a world of wickedness and unbelief. Add to these our own unworthiness and weakness, our little faith and our failures, and we have something that might incline as Elijah-like, to seek retirement and rest. But our Lord knew all these things would be. He said among his last words, "These words have I spoken unto you, that in me, ye might have peace, in the world ye shall have tribulation, but be of good cheer, I have overcome the world."

There is a bright side, O toiler for Christ. It is bright already with the promises of God. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Christ our Lord would have us be of good cheer. I like the spirit of a brother who, when asked what he was doing at a religious convention, said, "O, I am a cheer-up-odist. I am here to gladden all hearts that I can."

So, Christian, you and I are to work, not with sombre brow, and melancholy tone, as the good sister who always nursed her troubles, and would constantly speak of her "tribulations and tribulations," and to vary the subject a little it was her "tribulations and trials." To such an extreme did she carry her depression that she thought a good

[Continued on page 6]

SUNDAY SCHOOLS.

Lesson for July 30, 1899.

BY W. F. YARBOROUGH.

DANIEL IN THE DEN OF LIONS—Dan. 6:10-23.

Golden Text:—The Lord is thy keeper—Psa. 124:5.

In some way Daniel's worth soon became known to the foreign king who had come into power at Babylon after the downfall of the Chaldean line of kings. Darius divided the kingdom into one hundred and twenty provinces over which he placed their presidents of whom Daniel was the first. He grew in popularity with the new administration and soon stood next to the king. This was far from agreeable to his rivals in office. They wanted the spoils for themselves and were anxious to get this popular Hebrew out of the way. Our Lord sets forth their scheme to ensnare him which ended in their own overthrow and destruction. The foolish old king through a spirit of over-meaning vanity was persuaded by his courtiers and officials to issue a decree that any man who made a petition of any god or man save the king within thirty days should be cast into the den of lions. Some palliation of such a foolish act is found when we remember that ancient oriental kings were regarded as being in some sense the incarnation of the leading divinity of the nation. Daniel was so upright in conduct and so faithful to duty that they could find no fault in him unless they made an issue between his loyalty to his God and his fealty to the king. The king gave his consent to make the decreed little dream of their real purpose.

Verses 10-11.—Daniel's Disobedience.—Notwithstanding he knew of the decree he did not flinch, but was according to his custom and prayed three times a day in his home with his windows open toward Jerusalem. There is something in his calm courageous conduct that is full of admiration. So many of us would have acted differently on the ground of expediency. It would have been so easy to have confined our devotions to secret prayer but we must remember that this was likely the only opportunity to make a public declaration of his faith. Besides there were thousands of his fellow countrymen involved in this decree and it is likely that they would be influenced by Dan-

iel's conduct. Again many of us would say there was no use in running so much risk just to carry out a form. Daniel might have prayed just as acceptably without getting in that place and posture but the truth is that he who does not have some special time, place and posture for prayer soon ceases to pray at all. The open windows toward Jerusalem would stimulate devotion and support loyalty. Observe that he "gave thanks". It reminds us of him who gave thanks over the bread that represented his sacrificial body. To be thankful for tribulation is something unattained by all of us. Of course the accusers were in watching to catch their victim just as the spider waits for the fly when the snare is laid. At a given time they rushed in a line while he was engaged in his devotions.

Verses 12, 13.—Daniel accused.—Adroitly they approach the king knowing well his partiality for Daniel getting first of all his acknowledgement of the decree and the statement from him that it was irrevocable according to the laws of the Medes and Persians. Then they state the case in such a way as to bring Daniel into disrepute. They brand him as the captive from a despised race and as one who regards not the king nor his laws. In short from their representation he was a traitor having violated this very law and deserved its penalty to the fullest.

Verses 14, 17.—The king's response.—He soon saw that he had been ensnared as well as Daniel and was vexed at himself for making such a decree but there was a law of the Medes and Persians that a decree of the king's could not be changed and he was as helpless as the prey in the net. He labored hard to deliver Daniel for he knew his worth, but to no avail. As has often been the case a mere technicality was used to defeat the ends of justice and righteousness. There was nothing for the king to do but to have the order executed. The king catches at some sort of hope that Daniel's God will perform a miracle and save him from the power of the lions. The king's seal was put on the stone which closed the door of the pit to prevent any change of the king's orders. Possibly there was fear of change on both sides—of the king's interference secretly or of murderous designs on the part of Daniel's enemies should the lions fail to destroy him.

Verses 18-23.—The king's anxiety relieved.—There was no sleep nor amusement for the king that night. With the dawn of the

JEFFERSON MILITARY COLLEGE

Prepares for Freshman and Sophomore Classes of the University of Mississippi and Tulane University. WORK ACCEPTED ON CERTIFICATE. Fine Buildings Pure Water, Pure Moral Influences, Well equipped Faculty. Endowed by the U. S. Government. Expense of Board, Washing, Lights, etc., reduced to minimum. For catalogue and particulars, address, J. S. RAYMOND, L.L.D., Washington, Miss.

morning he hastened to the lion's den to see if his wild hope for Daniel's deliverance had been realized. As he approached the den he cried with a lamentable voice, asking if Daniel's God was able to deliver him. How gladly the king's heart must have beat as he heard Daniel say, "O king, live forever." Then Daniel stated that he was unhurt because of his innocence. He meant that in this particular matter he was innocent both before God and the king. His disobedience of the king was no sin, since the order was in conflict with the king of kings. It is not wrong to run counter to human authority if such authority is contrary to the divine law. The last clause of the last verse of the lesson gives the secret of the marvelous deliverance—"he believed in his God."

PRACTICAL POINTS.

1. Consciousness of right arms as against our foes.
2. Daniel the aged is true to the prophecy of his youth. He purposed and he performed.
3. Faith in God will still "stop the mouths of lions."
4. Schemes to ensnare the righteous may be expected to recoil against those who inaugurate them.

A \$40.00 Bicycle Given Away Daily.

The publishers of THE NEW YORK STAR, the handsomely illustrated Sunday newspaper, are giving a HIGH GRADE BICYCLE each day for the largest list of words made by using the letters contained in

T-H-E-N-E-W-Y-O-R-K-S-T-A-R

no more times in any one word than it is found in the New York Star. Webster's Dictionary to be considered as authority. Two GOOD WATCHES (first class time-keepers) will be given daily for second and third best lists, and many other valuable rewards, including Dinner Sets, Tea Sets, China, Sterling Silverware, etc., etc., in order of merit. This educational contest is being given to advertise and introduce this successful weekly into new homes, and all prizes will be awarded promptly without partiality. Twelve cent stamps must be enclosed for thirteen weeks' trial subscription with full particulars and list of over three hundred valuable rewards. Contest opens and awards commence Monday, June 26, and closes Monday, August 21, 1899. Your list can reach us any day between these dates, and will receive the award to which it may be entitled for that day, and your name will be printed in the following issue of THE NEW YORK STAR. Only one list can be entered by the same person. Prizes are on exhibition at the Star's business offices. Persons securing bicycles may have choice of Ladies', Gentlemen's, or Juveniles' 1899 model, color or size desired. Call or address Dept. "E," THE NEW YORK STAR, 336 W. 39th Street, New York City, July 13, 99.

Chartered 1802

PREPARATORY SCHOOL FOR BOYS, AT WASHINGTON, MISS., 6 MILES EAST OF NATCHEZ.

Prepares for Freshman and Sophomore Classes of the University of Mississippi and Tulane University. WORK ACCEPTED ON CERTIFICATE. Fine Buildings Pure Water, Pure Moral Influences, Well equipped Faculty. Endowed by the U. S. Government. Expense of Board, Washing, Lights, etc., reduced to minimum. For catalogue and particulars, address, J. S. RAYMOND, L.L.D., Washington, Miss.

Citronelle, Ala., Healing Springs Ala., Blount Springs, Ala., Gibson Wells, Tenn., Arundel Linn. Ia Springs, Miss., Coopers Well, Miss., Bailey Springs, Ala., Point Clear and other Mobile Bay resorts are reached by the Mobile and Ohio Railroad. In some cases there is a pleasant ride through the country after leaving the train, before you reach the resort, and in others a short steamer trip. These are all well known resorts, and have been patronized liberally for a number of years by the best people in the Southern States. All of these points have good hotel accommodations, and are becoming more popular every year. till sep 15

Do You Contemplate Taking a Vacation.

If so, before making your arrangements call on the agent of the Mobile and Ohio Railroad and see what low rates he can make you to all summer resorts. Summer tourists tickets will be on sale from now until September 30th, and are limited to October 31st, 1899. till sep 15

Fine Jerseys.

We have for sale a few thorough bred Jerseys of purest strain. Having been raised on our stock farm at this place, they need no acclimating.

LOWRY & BERRY,
Blue Mountain, Miss.

To the Former Pupils of Blue Mountain College.

We are very anxious that each one of our former pupils should receive a copy of our last catalogue. Any former pupil who has not received a catalogue, will greatly oblige us by sending us her address.

LOWRY & BERRY,
Blue Mountain, Miss.

Parties wishing to see our lands and the country between here and the coast, can by applying to me here, secure round trip tickets at one fare over the G. & S. I. R. R.

Yours truly,
L. E. HALL,
Hattiesburg, July 27-1899

Written for the Baptist.

The Mexican National Sunday school and Christian Endeavor Convention is now (July 13) in session at San Luis Potosi. There are about 300 delegates present representing some 500 societies whose membership aggregates about 5,600. There has been a wonderful growth in the number of societies and also in the membership during the last two years, and great progress has been made along many lines. The subject of Temperance has been brought prominently before this session of the Convention and plans are being matured for action against the curse of intemperance which is such a drawback to the spread of the gospel in Mexico.

Devotional prayer meetings are held daily as a part of the Convention exercises, and they are wonderfully uplifting and helpful to all who attend. The place and time of our next meeting: Mexico City, July 12, 1900. The present Convention is full and animated, though we have no visitors from abroad. Three fraternal and congratulatory telegrams have been received from Boston, Annapolis, and Mexico City respectively.

J. G. CHASTAIN.

San Luis Potosi, July 15, 1899.

McComb City Female Institute

A high grade school for girls and young ladies. Academic and collegiate courses cover the schools of English, Latin, Greek, French, German, Mathematics, Natural Science, Philosophy, History and Civics. Special teachers for Elocution and Music. Students will be under the best social and religious influences.

J. L. LOGAN, Prest.,
McComb City, Miss.

July 27 99

Dear Dr. Searcy:

A brother has just written me that the idea prevails that failing health has caused me to take hold of the business I have advertised in THE BAPTIST and that I am not actively engaged in the ministry. Please say that I regret very much that any such notion prevails.

The land I represent is owned by a company which has in its employ a surveyor who knows every foot of it. A party wishing to buy is furnished with a note to him and he locates and marks the land he wishes. A blank deed is filled by the company and that is the end of it. If I were in New York this morning I could sell 500 men 80 acres each without leaving the city and one hour would be time enough to dispose of it.

No, I am able to preach. My general health is as good as ever and the man in Miss. who does more of it than I will hustle.

L. E. HALL.

Dear Baptist:

We have just closed a glorious meeting at New Salem church, in which Bro. S. W. Sproules did the preaching. He presented the truth in a pure and simple way. His theme was Christ and him crucified. Bro. Sproules is coming to the front among the young preachers of the State.

The visible results of the meeting are 10 received by baptism, 1 by letter. The Christians were greatly strengthened, the church united and many yet seeking the Lord.

We are now engaged in a meeting at Berea church. May the brethren pray for our good work that the Lord may use us for his glory. G. E. McDANIEL.
McCool, Miss., July 22.

Ordinance Services.

At the call of Mission Hill Baptist Church, Lincoln county, Miss., the Presbytery met on Sunday, July 9th, at 3 P. M., for the examination of Bro. W. R. Webber, with a view to ordination.

After singing and prayer the writer read a part of the 3d chapter of first Timothy, after which Bro. Webber was called upon to relate his experience of grace and call to the ministry. Whereupon Bro. J. E. Thigpen conducted the examination by asking the candidate to give his views concerning the doctrines of grace, a gospel church, its ordinances, officers, discipline, and mission. Ordination prayer by Bro. J. E. Thigpen. Laying on of hands by the Presbytery. The church then joined in singing while the hand of recognition was given to Bro. Webber. Benediction by Bro. Webber. R. N. PURSER.

Dear Bro. Searcy:

I have just closed a very interesting meeting with the Silver Springs church. This church is located in a fine section of Pike county. We received nine for baptism and have evidence that the church was greatly helped of the Lord. The outlook for this portion of the country was never better. A good school in a stone's throw of the church, and a prosperous community to support it, means development.

J. H. LANE.

July 20, '99.

The Filipino war continues.

Mississippi Normal College, HOUSTON, MISS.

The M. N. C. will open its eighteenth session Sept. 5, 1899.

This school offers exceptional advantages to both rich and poor. The lessons of economy and industry learned here are helpful to the rich and extravagant, while it makes an education possible for the poor. The thorough work and competent corps of teachers merit the support and patronage of the best people and those desiring a first class education. This school maintains, in the literary department—English, Scientific and Classical Courses; in the Business department, Penmanship, Com. Arithmetic, Com. Law, Business forms, Book Keeping; Banking, Railroad and Stenography; in the Art department, Drawing in pencil and crayon, oil painting, pastels—both from copy and nature;—in music, lessons on piano and stringed instruments, also a thorough course in voice; in elocution, reading, gesticulation and declamation; in the industrial department, theory, art and practice of cutting and making dresses. Arrangements have been made for about twenty boys to pay one-half their expense by work three hours per day; this work to be done outside of school hours.

A large gymnasium has been fitted up and physical culture will be made a special feature of the school exercise.

EXPENSES:

	Per Month.
Board—monthly in advance.....	\$ 8 00
Board—5 months in advance.....	7 25
Board—10 months in advance.....	6 50
Tuition in Literary department in advance.....	\$2 00 to 4 00
Business Course (including stenography).....	25 00
In any of the special departments (music or art).....	3 00

Boys who wish to pay expenses by work will send before August 1, \$5 00 as a guarantee. They will then pay \$20.00 on entering school in Sept. and \$25 00 Dec. 1, 1899. This amount with their work of 3 hours per day will include all necessary expenses except books and laundry, which will average not more than \$5 00 each per session. When time from work is lost on account of bad weather or sickness, it can be made up on Mondays or in June after school closes.

STATISTICS:

Enrolled past session.....	408
Graduates in Literary department.....	9
Graduates in Business department.....	12
Graduates in Stenography.....	2
Counties represented.....	32
Teachers employed.....	15

School non-sectarian, pupils attend the Sunday-School and church of their choice.

Pupils who come from a distance receive such care and consideration from both teachers and citizens that they soon feel at home in Houston.

CHARACTERISTICS OF THE SCHOOL:

Honest hard work is at a premium.
Honor given to merit, regardless of wealth or opposition.
Teachers sympathetic and kind—always encourage and stimulate the timid.
Needs of pupils individually and school as a whole discussed in the faculty meetings each week.
Teachers and best people of Houston look after the morals of the pupils.
Buildings commodious and comfortable.
Library free to all pupils.
Girls board in dormitory under direct supervision of Mrs. Abernathy and the other lady teachers.
Boys board in the best private families in town.
Send for the New Catalogue after July 1, 1899, to
H. B. ABERNATHY, Houston, Miss.

Southwestern Baptist University.

JACKSON, TENNESSEE.

Academic and Collegiate courses cover the Schools of English, Latin, Greek, Hebrew, French German, Spanish, Mathematics, Natural Science, Philosophy and History. English includes Anglo-Saxon and Old English as well. Upon application, special information will be given in regard to other departments—the Business Department, or that of Stenography, of Oratory and Physical Development, of Theology, of Music of Law, or of Pedagogy. There are three literary societies which have annually a large membership. Besides these, there are the J. R. G. Society of Religious Inquiry, a missionary society and three Greek letter fraternities.
Excellent facilities for boarding students at actual cost. Young women board in Everett Lovelace Hall; young men in W. T. Adams Hall.
Where parents wish to enter their children at a fixed amount, the Executive Committee has agreed to give college fees, board, light, heat and rent to students in college classes, for \$67.50. Young women in Everett Lovelace Hall pay somewhat more.
The city of Jackson claims 18,000 inhabitants. It has water-works, sanitary sewerage, electric cars, electric lights, telephone and all modern improvements. Among the hundreds of students who have been in attendance from all parts of the country, there has not been a death among them for six years. Catalogue will be sent on application.
G. M. SAVAGE, President.

Baptist Directory.

STATE CONVENTION.

Rev. R. A. Noble, President, Meridian.
B. G. Lowrey, Vice-President, Blue Mountain.
B. T. Kinsrough, Vice-President, Oxford.
Sardis.
Rev. E. E. Houston, Recording Secretary, Nashville.
Rev. L. S. Foster, Corresponding Secretary, Yazoo City.
Rev. A. J. Miller, Statistical Secretary, Yazoo City.
S. L. Henry, Treasurer, West Point.

CONVENTION BOARD.

Rev. H. F. Pyles, D. D., President, Vicksburg.
Rev. T. J. Jones, Recording Secretary and Treasurer, Jackson.
Rev. A. V. Boye, D. D., Corresponding Secretary, Winona.

Rev. J. K. Jones, Vice-President of Foreign Mission Board for Mississippi, Hattiesburg, Mississippi.
Rev. H. F. Pyles, D. D., Vice-President of the Home Mission Board for Mississippi, Vicksburg.
A. J. Miller, Vice-President of the Sunday School Board for Mississippi, Yazoo City, Mississippi.

TRUSTEES OF MISSISSIPPI COLLEGE.

W. T. Ray, President, Raymond.
Rev. J. L. Penigrew, Clinton, Secretary.
Rev. J. H. Whitfield, President of Mississippi Baptist Historical Society, Brantley, Miss.

CENTRAL COMMITTEE.

Mrs. W. L. David, President, Meridian.
Mrs. W. L. Woods, Secretary, Meridian.

MISSISSIPPI BAPTIST PUBLISHING CO.

—BOARD OF DIRECTORS.

Thomas L. Land, President, Jackson.
J. T. Buck, Secretary and Treasurer, Jackson.
Arthur F. Winona.
W. F. Yarbrough, Jackson.
B. W. Griffin, Vicksburg.
L. A. Dunham, Meridian.
Dr. J. E. Niles, Fannin.

PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preacher, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and sells for \$2.25.

Also THE BAPTIST and Orphanage Gen for \$2.00 in advance.

T. S. FAILEY, Bus. Man.

Sick Headache, Wind on the Stomach, Biliousness, Nausea, are quickly cured by a few doses of Dr. J. C. A. Simmons Liver Medicine.

[Continued from page 3]

laugh sinful, for when some one congratulated her on her daughter's joining the church, she said, "Yes, I hope Alice is a Christian, but I don't know, I am afraid she laughs too much."

We may in our fierce conflicts naturally ask, "Watchman, what of the night?" The promise is, "The morning cometh and then the night." There is a glorious morning for God's children. The foregleams of the supernal splendors break in upon us here. As Christ had his mount of transfiguration on earth, so there is one for each disciple who lives close to Him. Go up on this Mount by faith, O Christian, and look over God's promised land. But the sad thought remains, there is coming the night of never ending death to the finally impenitent. Let us rejoice however, that it is our happy privilege to extend the invitations of mercy to lost sinners. With joy we bid you come, come sinner, oh come today. By and by we will hail the King who comes to claim his own.

2. We must work with the spirit of progressiveness. God works with unceasing activity. The law of life is the law of progress. We must go forward or die. This is a great law in nature. Where growth ceases death begins. This law holds good in the kingdom of grace. That individual or church that makes no progress or growth in grace is good for nothing but to be cast out and trodden under foot of men.

But Christianity is advancing. The gospel is making progress in the hands of the faithful coworkers with God. Good old Simeon's prophecy to Mary in the Temple, that "this child is set for the fall and rising again of many in Israel" is being literally fulfilled in this good day. To many the Son of God has been, and is, a stone of stumbling, but to thousands and millions He is the Rock of Ages! Their sure foundation! On Him Christianity is building a beautiful spiritual Temple, "whose many colored dome shall tint the white radiance of eternity." Let our motto be "Onward."

"We are beaten back in many a fray, But ever strength we borrow, And where the vanguard camps today, The rear shall camp tomorrow."

3. The spirit of love is the spirit of God's coworker. I am my Father's child, born into his family. I am under unceasing obligations to love, honor and serve him. But you may say, "while I am my Father's child, I am such a weakling that I can do nothing to honor him." Ah! but the Lord has given you something if it be only a heart to love him. Let the brightness and peace and joy of that heart's love tell others what Christ is to you. Lord Tennyson was asked what he thought of the Christ. "Do you see that rose?" said he, pointing to a beautiful flower. "Well, what yonder sun is to that rose, Christ is to my soul." Can you not live, so as to declare as much? What you need to do with your little hope, your little faith, your little talent, is to bring them to Jesus. When he would feed the multitude he was told that there were but five loaves and two fishes. Said he, "bring them hither to me." With them he fed the thousands. He can use us, as insignificant as we feel ourselves to be, to turn the world toward God and heaven. He can make the handful of corn grow until the harvest shall shake like the cedars of Lebanon.

It was this spirit of love that brought Christ down to Calvary for us. "For we know that the grace of our Lord Jesus Christ that though he was rich, yet he for our sakes, became poor that we through his

poverty might be rich." The same spirit of love made Paul willing to spend and be spent for Christ. The same made Morris, Judson, Marshman, Yates and the slain on a hundred fields of glory take their lives and lay them upon the altar of self-sacrifice. Love is back of it all.

Robt. Burns Wilson in his dedicatory poem at the erection of the Bartholdi statue, voiced this great truth:

"It is not might, it is not right,
It is love's soul that cannot die—
That shall make glad this world's dark night,
From which the souls of mortals cry,
Love, life and light shall make a zone
To bind this circling world."

What this world needs today is to love God. And what Christians need, most is to have more of this love shed abroad in their hearts. So that every effort and every offering for the advancement of our Redeemer's kingdom shall be fragrant with this holy spiritual incense. The harvests are promising. Shall we not thrust in the sickle? Our educational interests crystallizing about our colleges for our young men and young ladies, and for our rising ministry need to be saturated with this spirit of love.

Our religious State papers and our Seminary should be laid upon our hearts of love and prayer, that God would make them mighty factors for extending his kingdom in the earth. And the great work of missions as directed by our State, Home and Foreign Mission Boards, and our Sunday-School work, should have our heartiest support, that the coming year may find us far in advance of the present. And in our hearts of love let us not fail to give a large place to our Orphanage work and the work of sustentation. The work is great, but the greatest of all is that love for God and for one another that helps us do the work.

And now to close. The Christian is God's creation, wrought out of ruins by a Master hand, into the beauty of completeness. As such he becomes God's coworker in the relation of a vital and federal union, with the world as his field and the spirit of good cheer, of progressiveness, and of love as the motive power. Christian, do you not see the rock from whence you have been hewn and the pit from whence you are dugged? As God's child, are you a happy and useful member of his family? As his servant and coworker, are you occupied with his interests till he shall come again? He is coming. The Creator and his creation in Christ Jesus shall meet. The Master and servant must behold each other. On the plains of eternal peace the faithful in Christ Jesus shall abide forever.

By and by the battles of life will be over. The commands of our great Captain will have been executed and we shall go home for rest and reward. Admiral Dewey is coming home! He received in the far east the command of his chief, "either capture or destroy the Spanish fleet." He faithfully executed the order amid roaring guns and bursting shells. He gained the most splendid naval victories and now he is coming home for rest and to be covered with the glory that awaits such a hero. Already the proud flagship of this great naval hero is cutting the blue wave of old ocean. Ere long the Olympia will reach her native shores, and be greeted with the glad acclaim: "All hail to the man and men you bring, who were faithful in the work committed to them. Let them enjoy at home their well earned rest, and the award of a Nation's honors!"

And God's admirals are going home too. They fought the battles of bravery. They needed rest. They have laid aside

their armor and have gone up to God to receive the glad "well done." Eager and Shirk, and Sellers, and Martin, and Taylor and Crawford, and Douglass, and others have gone to the other shore since last we assembled as a Convention. These told the old, old story so sweetly that hearts were won to God. They reflected the beauty of the Christ of God among men. We will love them and honor their memory for their love of us and of our Savior. Some of us will follow soon. While we wait let us close up the ranks and press onward. And then when the roll is called in heaven for us, shall we not sing: "Unto him who hath loved us, and washed us from our sins in his own blood and made us kings and priests unto God and his Father, to him be glory and dominion forever and ever, amen."

We Recommend

TO OUR PATRONS, THE FIRM OF

PATTON & WHITE,

OF JACKSON, MISS.



FOR FIRST-CLASS

PIANOS AND
ORGANS...

Or in fact anything usually kept in a First Class Music House. They are the

Largest Dealers in the State.

and handle all the LEADING MAKES. Those contemplating the purchase of musical instruments will do well to open negotiations with them either personally or by letter. In either case we GUARANTEE prompt and FAIR DEALING. Their place of business is at

318 East Capital Street,
JACKSON, MISS.

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

The only house in all of the leading agents. Agents because there in the cheaper they sell at

STEINWAY
KNABE
PIANOS
CHICKERING
JESSE FRENCH
PIANO & ORGAN CO.
Manufacturers and Dealers
St. Louis, Mo.
We can save agents' prices direct, at prices save agents' prices.
America handling artistic instruments do not sell them more money makes which a good price.
sell you Pianos factory and you profits.
Write us, a 25 cent note will save you money. In doing so mention this paper.

How to Read the Bible.

Count Leo Tolstoy of Russia has written his idea of how mankind should read the New Testament.

The following is extracted from that article as it appears in the New York Journal:

"Let each one who is reading the Gospel select all that seems to him quite plain, clear and comprehensible and score it down the side of the page, say, with a blue pencil. Then, taking the marked passages first let him separate Christ's words from those of the evangelist by marking Christ's words a second time, say, with a red pencil. Then let him read over those doubly scored passages several times. Only after he has thoroughly assimilated these let him again read the other words attributed to Christ which he did not understand when he first read them, and let him score in red those which have become plain to him. Let him leave unscored words of Christ's which remain unintelligible and also unintelligible words by the writers of the Gospels. The passages marked in red will supply the reader with the essence of Christ's teaching. They will give what all men need and what Christ therefore said in a way that all can understand. The places marked only in blue will give what the authors of the Gospels said that is intelligible."

"Yasnaia Poliana, Russia."
I give the above for publication in THE BAPTIST for the reason that it may encourage a closer reading of the word of God to the benefit of many. I shall practice it myself with the hope that it may lead into a vein filled with "nuggets" of truth richer than I have yet discovered.

Yours,
J. R. SAMPLE.

Purer Politics.

Is it chimerical to work or even hope for a higher order of political life? It certainly is among the things most desirable to be rid of the present base and ignoble methods and wreaking corruptions of our current politics.

Dr Mac Authur has a fine article on that subject in *Young People*, in which he insists that the thing is quite practicable. We only wish we could see some indication of it—some token given out even in high places that the case was growing better. But alas, alas, the horizon of hope is dark, well nigh all the way up to the zenith. What can we hope for when the man who holds the highest office in our gov-

ernment deliberately strikes down at one blow the hopeful method of "civil service," and thereby increases the probabilities of political corruption many fold? If you add to this, the prevalent custom of candidates, which is to buy votes for promises of official favor—a villainous traffic that seems to have invaded the highest realms of the political arena, if we are to judge by the revelations sometimes made concerning the conduct of professedly Christian men, whom we had counted above suspicion, it makes it almost alarming.

But another, and perhaps more portentous sign of the times, is the similar corrupt practices that seem to be making their way from the hustings and slums into our religious conventions, and even some of our churches. How many of the latter have taken their cue from the slum politician and introduced the secret caucus method and ballot-box stuffing iniquity, one may not know, but it is quite certain that such has been the case in some instances that have of late been noted, and that the "rule or ruin" spirit that lies back of it, and the unscrupulous method so easily borrowed from the politician, and so readily adopted by the religious-political banner in the church conference and convention caucus, is coming to be a well known reality.

It would seem from these things that instead of Christianity purifying politics and elevating our citizenship into a purer atmosphere of patriotism and governmental administration, that our current Christianity is being invaded and corrupted by the absorption of the corrupt political methods.

From whence then is to come the purifying of prevailing politics? If every Baptist Christian would do his whole duty there would be hope that the land would cease to mourn and that the upward trend would ere long break over into the fields of political industry, and a great uplift and reformation would be the result.

Let us work and hope and pray to that end, and may the Lord Almighty help us and give us the desire of our hearts.

J. A. H.

Mrs. R. S. Barber, Lebanon, Miss., writes: For 10 years have found Dr. M. A. Simmons' Liver Medicine good for Constipation, Sick Headache, Rheumatism, Sour Stomach, Yellow Skin; Prevents Chills and Fevers. I once used Zeilin's, but found it not so effective. till Aug. 1

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

A Few of the Special Advantages

BLUE MOUNTAIN
FEMALE COLLEGE.
BLUE MOUNTAIN

1. It is noted for solid work and good care of girls.
2. It has unusual advantages of location. Few other points in the State, if any, are so high or so healthful. The water, the air, the drainage are all excellent.
3. Its grounds are so large and so well arranged that girls can have much freedom and open-air exercise. In its school life is not prison life. This has much to do with the health of pupils.
4. It is, we think, the largest private female school in the South. This brings together a very strong faculty. In the future large classes will be divided into sections. No section will have over 25 pupils and very few will have that many. With this strong faculty and division of classes, it can give an efficiency of classroom work such as few schools can offer.

For catalogue, address,

LOWREY & BERRY,

Proprietors, BLUE MOUNTAIN, MISS.

July 13-8w

Hillman College
Clinton, Miss.

FIRST-CLASS IN ALL ITS APPOINTMENTS. Building large and commodious. Rooms nicely furnished. Location very healthy and central, and easy of access. Special care of the health of the girls. New Pianos. Best instructors in all departments. No school in the South has better advantages in Music, Art and Elocution. Teachers have special instruction by former President of a Normal College, Prof. L. T. Dickey. Magnificent Museum. Splendid Libraries. Best social and religious culture.

For catalogue, address,

Sept. 15

GEORGE WHARTON, Pres't and Prop'r.

HARRIS' Practical Business College.

GUARANTEES POSITIONS UNDER REASONABLE CONDITIONS

A high grade college, located at the capital of the State. VERY, VERY THOROUGH and COMPREHENSIVE courses in PRACTICAL Book-keeping, Shorthand and Telegraphy. Expenses EXTREMELY MODERATE. Don't think because the terms are low that it is inferior work. It is VERY, VERY THOROUGH and is on a parity with these hard times. One free scholarship to every county or parish in the U. S. For BEAUTIFUL catalogue giving full information, address

Mar 1-6m

N. J. HARRIS, President,
JACKSON, MISS.

GEORGETOWN COLLEGE.

Owned and controlled by the Kentucky Baptist Education Society. A college for young men and young women. Chartered in 1829; 21 instructors; 13 departments; attendance last year 406. In the heart of the Blue Grass Region; accessible by three lines of railroad. Buildings new, with all modern improvements. Children of active ministers of the gospel, and young men who give evidence of a call to the ministry, are given their tuition.

For further information, apply to
Jun 29-8w

ARTHUR YAGER, Ph. D.,
Chairman of Faculty.

Harperville Collegiate
Institute, Opens September 2, 1899.

For full particulars, address,

July 13-8w

Located ten miles north of Forest, in an ideal country town. We have every advantage and accommodation that a high school can give.
O. B. DORRIS, Jr.
L. E. BATES,
Co-Principals, Harperville, Miss.

Temperance.

The Hardened Brain.

In looking over a recent number of one of the ablest journals of medicine published in this country—*The Medical Brief* of St. Louis, Missouri, I read an editorial on the above subject. It was touching and sad, and tender, in describing the downward course of the habitual slave to drink.

The erudite editor, himself a skillful physician, wrote for the benefit of others of his profession, and as a warning to them not to prescribe for their friends or patients, alcohol, beverages, except in most extreme and pressing emergencies, for fear of the terrible result of Brain Hardening. Hear him:

"Now and then a man whose course in life has been such as to win the respect and confidence of the people, begins to say things which shock his friends and distress his family. The friends seek excuses for him, or try to believe that they misunderstood him, or that he was laboring under some stress or strain which temporarily unbalanced him, while his family exert themselves to cover up his deficiencies and explain away his lapses.

"But the man goes steadily from bad to worse. He not only discourses in an pleading and immoral tone, inconceivable to those who have known him all his life, but he begins to give expression to these perverted sentiments and views in disgraceful acts. He descends to a lower plane of life—begins to consort with low, vulgar and immoral people. He desires to avoid responsibility at any cost, and manifests irrational and causeless dislike for those nearest and dearest to him before this change.

"He becomes unreliable in business matters; carelessness of his friends shows no regard for the feelings of others; breaking engagements and failing to keep appointments without any excuse; and becomes supremely selfish in every respect.

"Often he leaves home, without explanation, for days and weeks at a time, his family, in the meantime, a prey to the keenest distress yet compelled to inaction, because they dislike to advertise his frailties to an uncharitable public.

"Every doctor will recognize this brief description of the gradual downfall of a man who possesses everything on earth to make life happy. Health, wealth, a successful business, a charming family,

reputation, all have not sufficed to prevent this ruin.

But there is a cause for this gradual deterioration, and close investigation of the man's daily habits will bring it to light. It will be found that, although such men may never have been seen drunk, they have been steady, hard drinkers for years. Beginning, perhaps, with a small glass of whisky two or three times a day, as an appetizer, the dose has been repeated, with increasing frequency 'to quiet the nerves,' to 'brace me up,' to 'strengthen me,' to 'relieve a headache,' etc., etc.

"A thousand and one excuses are invented to increase the terrible indulgence. The results are that the stimulation, which, at first, made the man feel lively, generous, friendly and convivial, gives way to irritation, rendering him quarrelsome and perverse, and finally a low-grade inflammation is set up in the brain, hardening its delicate tissues and destroying the functional capacity of the higher and more susceptible centers, so that the man is really incapable of discriminating and making moral distinctions. He is, in fact, incapable of feeling, though still alive to sensation. Feeling, or the capacity for emotion, guided by the intellect, and controlled by the enlightened will is the basis of all morality.

"When the higher brain centres become hardened by the constant use of alcohol, feeling and its concomitant intellectual faculty, perception, are usually destroyed. The individual is no longer able to reason in accordance with moral principles; the lower centres gain supreme control, and the man becomes a mere animal, thoroughly selfish and thoughtless.

"As these results of chronic alcoholism are so frightful, so far reaching, and so inevitable, the doctor should do everything in his power to destroy the use of alcoholic beverages. He should avoid their use in his practice entirely, except, perhaps, in absolute and pressing emergencies.

"He should positively refuse to write a prescription for alcoholic liquor, and refrain from advising debilitated or convalescent patients to use alcohol in any form. It is impossible to tell who can, and who cannot, discontinue the alcoholic crutch; and it is better for the physician to go to the other extreme, to err, if it were possible on the side of fanaticism by resolutely opposing its use, than to become the unintentional accomplice in the ruin of a single man."

Here we have the mature thoughts of a learned medical ad-

viser, to all of his confreres in the profession, in regard to the drink evil, the curse of rum. What a fearful responsibility rests upon the members of the medical fraternity! Eternity alone can tell how many souls have been sent to hell, by the reckless prescriptions of dram-drinking doctors given to dram-drinking patients! This writer has invariably found, that the doctor who loves liquor himself, will recommend it to others. But the doctor who conscientiously abstains from it in his own daily life, will never advise its use, to any man, in any quantity. He fears to run the risk and the responsibility of making a drunkard of his fellow man. Oh, that all our doctors were wholly and entirely on the side of Prohibition! What power for good they would have, in every town and hamlet in the State! For their influence is great indeed

W. B. HARRRELL.
Dunn, N. C.

A prominent gentleman who has already been nominated to the legislature of Mississippi, will introduce a bill to prohibit the sale of intoxicating liquors within five miles of the people's capitol. Eighty per cent. of the people of Mississippi have spoken at the ballot box against the open saloon, and closed them up in their counties. Such a majority as this have a right, I think, to demand of the legislature the prohibitory law above referred to, for the benefit of their capital, and those in whom they are interested who have to go there.

All that is necessary to be done in order to accomplish this desired object, is for the people of the State who want such a law, to urge upon their representatives to support and vote for the measure when it comes up.

It is the people's capital, and they should see to it that the law makers of our State prohibit the open saloon within five miles of the state house, and I feel quite sure that if it is asked for, it will be granted, and we are sure to have a governor who will not veto it.

J. R. SAMPLE.

ATTENTION.

DON'T TRUST YOUR PHOTOS TO AGENTS.

DEAL DIRECT WITH THE ARTISTS.

We will make to any one sending us a photo, a Life-Size Oilette, Crayon or Pastel Portrait Free of Charge to introduce our superior work. Exact likeness, highly artistic finish and prompt return of small, photo guaranteed. Send us your photo at once

ARTISTS UNION,
293 MAIN STREET, DALLAS, TEXAS.
Ju. 1-17

Lemons as Medicine.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mezley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, malaria, kidney disease, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and \$1 bottles.

MOZLEY'S LEMON ELIXIR

Cured me of sick and nervous headache, I had been subject to all my life.
MRS. N. A. MCENTIRE.
Spring Place, Ga.

MOZLEY'S LEMON ELIXIR

Cured me of indigestion and nervous prostration. I got more relief, and at once, from Lemon Elixir than all other medicines.

J. C. SPEIGHTS.

Indian Springs, Ga.

MOZLEY'S LEMON ELIXIR

Cured me of a long-standing case of chills and fever, by using two bottles.

J. C. STANLEY.

Engineer E. T. Va. & Ga. R. R.

MOZLEY'S LEMON ELIXIR

Cured me of a case of heart disease and indigestion of four years standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL.
Cor. Habersham and St. Thomas
Sts., Savannah Ga.

MOZLEY'S LEMON ELIXIR

I fully indorse it for nervous prostration, headache, indigestion and constipation having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO.

West End, Atlanta, Ga.
till sept. 1

WHEN TRAVELING

MAKE NO MISTAKE

BUT SEE THAT YOUR TICKET
READS VIA

QUEEN & CRESCENT
ROUTE

NEW ORLEANS & NORTH EASTERN R.R.
ALABAMA & WINDFORD R.R.
VIA SPRING GARDEN OF PACIFIC R.R.

THROUGH TICKETS TO ALL POINTS.

SOLID VESTIBULED TRAINS.

FAST TIME, CLOSE CONNECTIONS.

THROUGH SLEEPERS.

For full information, call on your nearest Queen & Crescent Ticket Agent, or address
R. J. ANDERSON, A. G. P. A.,
New Orleans, La.

Geo. H. SMITH, G. P. A., New Orleans.
Feb-9

The Harm Of It.

BY REV. J. J. TAYLOR, D. D.

My quondam schoolmate and cherished friend, Winfrey, of Culpepper, has written me several bright and helpful letters about the *ekklesia* matter, and, at my suggestion, he has favored the *Herald* with some concise observations on the subject. The remarkable thing is, not that he writes so well, but that he really seems to regard the doctrine of church continuity as a harmful thing. Of course, if the doctrine is harmful, *a fortiori*, the fact would be more harmful; and so, instead of laboring and praying for the perpetuation of the churches, it seems that true ministers of the gospel ought to agree upon certain healthful intervals at which they would have their churches break in two and cut loose from the past. In this view of the case, the "destructionist" is the true apostle, and the "successionist" a veritable heretic.

Our brother honors me too much in assuming that my "trained and thoughtful mind" will be satisfied with the simple statements of his propositions; on the contrary, it can accept them only on the production of credible evidence. If our brother has such evidence, he will greatly entertain and enlighten the readers of the *Herald* and the religious world generally by producing it. As a modest representative of the large class of persons who would welcome the light I take the privilege of indicating some of the points suggested in our brother's brief communication which need elucidation or confirmation, or both.

1. If a New Testament church is not essentially what is now called a Baptist church, then necessarily a Baptist church is either more or less than a New Testament church. If our brother does not believe in the essential identity of the two, will he kindly state the difference, and indicate whether he thinks that difference ought to continue?

2. Speaking of the theory which I have advocated, he says; "It involves the assumption that such churches have been accessible to all believers." I have not so understood it. The creed of our Seminary has been cited as a reliable statement of Baptist doctrine. It says: "According to his commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline, and worship which he hath appointed." As I

have understood it, the theory in question does not assume or require that all believers have had access to or connection with the church. With a New Testament in his pocket, Crusoe on his island might have believed. But, rejecting the shocking assumption of the destructionists, it devoutly maintains, in honor of Christ and respect for his people, that since the first establishment of the New Testament church as an institution among men, there has not been a day, or an hour, in which all believers were either providentially deprived of church privileges or wilfully disobedient to the Lord's command, as recognized in all reliable Baptist documents touching the subject, so that nowhere were there two or three to meet in the Saviour's name and exercise their authority to administer the order, discipline, and worship which he hath appointed. And yet, if there is any virtue in believing there has ever been a day without a church, such a day becomes a source of virtue; and why should not such days be multiplied? If our brother believes in such a day-will he kindly give the reasons for his belief?

What Scriptures indicate the obliteration of the church as an institution among men? How are the symmetry and strength of true ecclesiology marred or diminished by the belief that true *ekklesiai* have existed in perpetuity? When and how did "inexorable logic," which is so fatally against the theory of the destructionists, ever corrupt any form of truth, whether found in the New Testament or elsewhere? Possibly our brother can meet these questions satisfactorily, and in harmony with his theory; but he will need more space than he has yet occupied.

3. Speaking of the theory that New Testament churches have existed in perpetuity, our brother says: "It is evident that the contrary is true." Evident to him; will he make it evident to the ordinary mind, and give the date of extinction? In the same connection he speaks of the theory as "impossible of demonstration," as if that made it untrue or impossible of belief; and yet in all his fruitful ministry he has never preached a sermon without asking people to believe things "impossible of demonstration." To such inconsistency does zeal for a cherished notion lead us!

4. Our brother further maintains that the view which I advocate rests upon "a strained and arbitrary construction of a single text." In this, like Moses of old,

he speaks advisedly. First the view is not based upon a single text. Secondly, the interpretation neither strained nor arbitrary, conforms strictly to established rules of exegesis. In a labored defence of our brother's views, an able destructionist recently failed utterly to point out any rule of exegesis violated by the interpretation to which our brother objects, and, being driven out of lexicography and logic, and chased around through Hebrew, he took refuge in the perversion of some recent Baptist utterances in English, and four words in the Suptuagint, none of which applied, and one of which did not appear in the standard text. If my beloved friend can do better, it will be mighty interesting reading.

5. "This theory puts a priest between God and the penitent." And this sentence suggests "Uncle Billy" or the Baptist Argus, and necessarily, also, a misuse of terms. So far as I can see, the theory of church perpetuity has nothing whatever to do with popery or priesthood, and neither magnifies priestly functions nor minimizes divine grace. According to the most ardent destructionists, New Testament churches of the Baptist variety have continued for at least 250 years without putting a priest between God and any penitent, fostering any form of popery, or any way minifying the grace of God. If there is any reason why the same conditions might not have continued from the days of Jesus till now, I have not been able to discover it. The brethren who charge that the theory in question fosters popery, puts a priest between God and the penitent, magnifies priestly functions, and minimizes divine grace, are reputable men. Let them show that their assertions are correct; and if so, let them inform us how long the succession of Baptist churches, which, according to their own admission, has been unbroken for 250 years, can be safely continued without fear of the harm which, they say, inheres in succession.

When these points have been met, and other brethren have been heard from, with the permission of the *Herald*, I may offer some views of living scholars, Baptists and others, as to the accuracy of the "abstract" theory. They will be interesting and informing.—*Religious Herald*.

Mobile, Ala.

Sour Stomach is one of the first symptoms of a coming bilious attack. Cure it with a few doses of Dr. M. A. Simmons' Liver Medicine.

A TEXAS WODNER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL.

Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. It's effect is wonderful.

G. W. WILLIAMS,

Asst. Chief Police.

Feb. 25-12m.

FOR SALE IN GULFPORT.

I have 1,000 residence and business lots for sale in the rising metropolis of our State. Gulfport will soon be

Connected With Jackson By Rail.

This will bring it into direct communication with the great West and place it at the end of the

Shortest Route to Deep Water from the great trade centers of the food producing portions of the country.

Property, though cheap now comparatively.

Is Advancing Constantly and will soon be "out of sight." Invest while it is in reach and make some money while you can.

Write to me or come to see me at Hattiesburg, Miss.

L. E. MALL.

CH₃ OH=Methyl Alcohol.
CH₃ OH+O=H₂O+CH₂ O.
H₂O is Water, and
CH₂ O is Formaldehyde gas—
Formaline—which forms the basis of

CATAR-RI-AMA

the most perfect and powerful ANTISEPTIC GERMICIDE and BACTERICIDE known to the most advanced chemists and medical profession. It is the ideal treatment and cure for

Catarrh of the Head,
Catarrh of the Throat,
Catarrh of the Lungs,
Catarrh of the Stomach,
Catarrh of the Kidneys,
Catarrh of the Bladder,
Catarrh of the Bowels.

Cures the worst cases of
ASTHMA, BRONCHITIS, TUBERCULOSIS,
HAY FEVER, DIPHTHERIA, DYSENTERIA and CANCER. Prevents Typhoid and other Dangerous Fevers.

CATAR-RI-AMA Kills Microbes, Germs, and Bacteria of Disease when all others fail.

Write for full particulars and information about this latest and most wonderful discovery. It may be the means of saving your health and life.

THE CATAR-RI-AMA CO.,
STA. D., CINCINNATI, O.

BUCKEYE BELL FOUNDRY
THE E. W. FARRIS CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, SCHOOLS, HOTELS, AND PUBLIC SQUARES.
ALSO CHIMNEYS AND PLACES.
Makers of the Largest Bell in America.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The E. W. FARRIS CO., Cincinnati, O.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.An Essay Written By Miss
Willie Ballard.

IMPORTANCE AND NECESSITY OF SUNDAY-SCHOOL.

Ladies and Gentlemen—While it is our duty to comply with the requests of our friends, and while it may be hard for us to comply, yet, we should do our full duty.

Notwithstanding these remarks, I would have rejoiced had I been excused from the duty assigned me. There are numerous reasons why, yet I will name only two. First, in consideration of the importance of the occasion. Secondly, because it might have been allotted to some other one more competent than myself to do justice to the grand subject.

One of the grandest mistakes of this 19th century is that Sunday-schools are expressly for the young people and the children. This should not be so. Sunday-schools should be an institution for old, young, and all the children. Why should it not? Who can possibly give a good, laudable reason. Why not the school for all classes? What is the literature of Sabbath-schools? 'Tis the word of God and such literature is based upon the Bible, and the Bible is the book of all books. 'Tis the book that teaches us who God is and what God does require of us.

'Tis the book that tells of the creation of man, the creation of the world; who created all things and the duties we owe unto God.

'Tis the book that tells us of the future world where we must all go, sooner or later. 'Tis the book that tells what will be our condition in the next world.

From these facts is it not very important that we should learn all we possibly can from this book?

What a lovely sight to behold, the man and the woman sitting in the Sabbath-school studying the blessed word of God on the Lord's holy day. Beautiful it would be.

We remember of having heard a doctor friend of ours say, one of the prettiest sights he saw in all his former days was witnessed while he was passing through a village in North Carolina. The merchant had closed his store, the lawyer had laid down his law books, the carpenter his saw and hammer, the blacksmith had laid down the sledge-hammer, the farmer and laborer of the field had

ceased to say "go and haw," and all, great and small were moving toward a small white church located in the suburbs of the village. He said that he could not go on without making an inquiry. He asked an aged man:

"What does all this mean? Marriage?" "No." "Some one dead?" "No." "Preaching?" "No." "What then?" "Sunday-School Convention," was the reply. He said he could not go on, but got down and joined that crowd of old men, old women, middle age, the young people, and the dear children. 'Twas there he heard one of the sweetest prayers to which he ever listened in all his days, and that song that was sung by old, young children and all, surpassed description. There's no better place for training the young than in a well conducted Sunday-school.

We are told by the Roman Catholics, that if they can get a child for six years, they desire no more. Why is that so? Because the foundation is laid for all after life. Children do not only get knowledge, but they find out from whence cometh wisdom. There is a great difference between knowledge and wisdom. They can find knowledge in and from books, but what is knowledge without wisdom? The difference between the two is as far apart as the East is from the West. We go to the books to find knowledge, but where will we find wisdom? 'Tis not found in the land of the living. The depth says 'tis not found in me, and the sea saith 'tis not found in me.

It cannot be gotten for gold—'tis more precious than the gold of Ophar. More precious than sapphire. Gold, and crystal cannot equal it. I need not mention pearls or corals, for it is far above rubies. The Topaz of Ethiopia cannot equal it. Seeing then it is hidden from the eyes of all the living.

'Tis with God. He saith to man, "Behold the fear of the Lord, that is wisdom and to depart from evil is understanding. Wisdom is from the hand above. Robert Raikes was the first man to organize Sunday Schools and perhaps his name will never be forgotten. I once heard of a man visiting a penitentiary to find out how these criminals had been raised, and he found that 19 out of 20 had never been Sunday School pupils. From the foregoing facts set forth in this essay, is it not the duty of any parent to raise up his or her children to be Sunday School pupils? Most assuredly it is. Why not?

One great draw back to the progress of Sunday Schools is the

want of co-operation in the grand institution by the elders, deacons, and stewards of the different churches. How many of our officers do we see in Sabbath Schools taking an active part in the lessons? Comparatively few indeed. It is a shame and greatly to be deplored. What a beautiful sight to behold father and mother with their grown sons and daughters, together with the dear little ones moving on to Sunday School, no wonder, the Dr. heretofore mentioned could not go on his journey, but at once stopped on the way and joined in and enjoyed the sweet pleasures and blessings of that Holy Sabbath day. Can't all of our friends do likewise? What a grand community that must be, where all, old and young spend a part of God's Holy day in studying his blessed word.

May this feeble effort of mine be the means of doing some good in the cause of Sunday-schools in our own neighborhood, and to our own people. Should this be the case, then this is the happiest effort of my life.

Thanks for attention.

Obituaries.

Mrs. P. A. Hyland.

Mrs. P. A. Hyland was the daughter of Mr. Luke Butler and Mrs. Patience (Coker) Butler, who early in this century, came to Mississippi from North Carolina.

She was the 9th of ten children and the last one of the ten to pass away. All of them lived to a good old age, Sister Hyland being in her 74th year. She was born in Lawrence county in September, 1825, not far from old Hebron church, on Silver Creek. She united with this (Crystal Springs) church about the year 1855, and was a consistent member in doctrine and in practice to her death. She had been reared and nurtured in mind and in heart under such Gospel ministers as Cader Price, Wm. Williams and Norvell Robertson who were giants in the ministry of those days.

Her knowledge of the plan of salvation was unmistakably clear, and about her union with and hope in Christ she loved to speak to her pastors, whose visits to her home in the days of her long affliction were always highly appreciated. Among her last words were the expressions, "My hope is in Christ. I am not afraid to die. I am trusting my Savior," and her last words were, "Oh blessed be his name."

In the year 1857 she was married to Mr. Henry Hyland of Warren county. Three children were born to this union, Mrs. W. H. Barrows, Mrs. I. H. Anding and Mr. John Hyland, still live to bless the memory of mother, who with her Christian husband brought them up in the nurture and admonition of the Lord.

During the eleven years of her widowhood and the seven long years of her severe affliction these children were constant in their affection and devotion to mother. She is gone, but the pious influence of her life is to them a blessed history.

tory. Let us say, "The will of the Lord is done."

Mrs. Annie Echols Porter.

This most excellent Christian woman died of consumption near San Antonio, Texas, on June 29, 1899. She was the daughter of Rev. J. W. Echols, Senatobia, Miss., and the writer was her pastor for a number of years, and a more consecrated Christian he has never known.

Sister Porter was born in Virginia July 19, 1856, and became a Christian and joined the Baptist church in early life. She was married to Prof. T. H. Porter soon after becoming a young lady, and was a model wife and mother. She leaves a stricken husband, three children, a father and several sisters to mourn her departure.

May all the surviving relatives find grace to help in this their time of need, and may they follow their loved one as she followed Christ. L. S. F.

Married.

At the residence of the bride's father, near Crystal Springs, July 11, 1899, Mr. I. Walter Enochs and Miss May Pierce, Rev. W. A. McComb officiating.

This happy young couple will make their future home near Crystal Springs, to the delight of their many friends. Mrs. Enochs is a valued member of the Baptist church.

At the residence of the bride's brother in Crystal Springs, Miss., July 20, 1899, Mr. James G. Dowd, of Charlotte, N. C., and Miss Jo Ella Scott, of Jackson, Miss., Rev. W. A. McComb officiating. Mr. Dowd is a fine business man and a consistent member of the first Baptist church of Charlotte.

Mrs. Dowd possesses those rare qualities of culture, beauty and modesty which mark her as a typical Southern woman of the first type.

The happy bridal party left on the noon train for their future home in Charlotte, N. C.

Meeting National Dental Association and Protective Association.

Niagara Falls, N. Y., July 25th—August 5th, 1899.

One and one-third fare on the certificate plan, via Mobile & Ohio Railroad.

Winston, Miss., July 22, '99.

Dear Baptist:

We have just closed a good meeting with Noxubee church. Received 5 for baptism. The church was greatly revived. Noxubee church is located in Winston county, 20 miles north-east of Louisville. The Lord be praised for his blessings.

TOM TOMLINSON.

HOME READING.

Cooking and Morals.

When a man does not get the stimulating nourishment which his nature craves, he resorts to liquor to supply the want. With this fact staring one in the face, is it not wise to teach that unflinching good food, with all the elements that stimulate and nourish the body and the brain, has its moral as well as its physical benefits? There are cases on record proving the benefits of public-school cooking, where the domestic sky has been perfectly cleared of clouds simply because good food was offered, where before it had been badly cooked, and consequently did not properly nourish. In one home, the substitution of a well-cooked cup of cocoa for the sloppy, hereby tea that had become a component part of every morning meal, and a nice Indian cake or plate of muffins for the dry baker's loaf, began a work of reform. The father was proud of the daughter's skill as a cook; the mother, who had grown careless and shiftless and indifferent, was shamed by it. The consequence was better provision on the part of one, and more care in preparation on the part of the other. The mother was by no means above turning to account some of the practical knowledge the daughter had acquired under such competent training, and she began, also, to brush up her own knowledge, that she had carelessly allowed to fall into disuse. The result is a happy home, a united family, a cheerful, contented, busy wife, and a man who puts into the family larder what formerly went to the saloon.—Sallie Joy White, in Woman's Home Companion.

Relief For The Eyes.

People who complain that their eyes get tired while engaged in some close pursuit, such as writing or sewing, might try the ingenious invention of a journalist, and placed on the market by a Glasgow company. Finding that his eyes became so tired that he could write only with great difficulty, he hit upon the plan of having some strips of colored papers pasted on his desk close to the inkstand, so that every time he wanted a dip of ink his eyes fell upon these colored strips. The result was surprising, and the inventor claims that by this simple device

he not only avoided the use of glasses, but also improved his sight.

Christ As A Conqueror.

The descent was made from the cross to the sepulcher, and in that stony vault he was safely entombed for three days. Where now is the hope of the scattered band of disciples? Is their faith vain? Nay, he who suffered and died as man never did will also surpass man in the struggle against man's last great enemy. Early on the morning of the third day he rose from the dead. On the first Christian Sabbath he appeared five times, thus proving his resurrection beyond the possibility of a doubt. Yet he reappeared to the disciples at various times during a period of forty days, and then ascended to the right hand of the Father. Never before did such a victor return from a tour of conquest. He had effected an atonement for sin and the subjugation of death, and risen to the mediatorial throne. The Holy Spirit was duly sent forth in power and the new life in Christ offered to man in its fullness and glory. Thus our character may be refined and our spiritual antagonisms put down and our graces developed and our culture attained. So he who overcame death also conquers the evil in us and enables us to become more than conquerors through him that loved us and gave himself for us.—Ex.

The Need of the Churches.

What do the churches need? There is no question more important than this. There is one no more difficult to answer. I shall not attempt a solution of the problem, but will merely suggest a probable answer with the hope that some one with a broader and richer experience will take it up and give us a real solution.

In the first place, it seems to me that the churches need a ministry called of God, not only to the office, but also to the field of work. I think in every instance when a person applies to a church for license to preach, the clearest evidence should be required, that the person has an undoubted call from God, before he is commissioned. I believe also in a divine call to the pastorate. Paul said to the pastors of his day, "Take heed to all the flock over which the Holy Ghost hath made you overseers." This injunction is still effective. If the Holy Ghost appointed under

shepherds over the fold of Christ in apostolic times, he ought to do so now. Churches are drifting away from this idea and it is becoming customary when a pastor is needed to write to some college or seminary and ask them to send a man. Brethren, God has a man for every place. No one of his churches need suffer. Go to him and he will supply your needs.

I do not mean to say, by a divine call to the pastorate, that God will supply education and information. The man must do that for himself. He must master all knowledge that will aid him either directly or indirectly in rendering the most efficient service to the cause of Christ. But God never makes a mistake in appointing his servants to their field of labor. He would not place a man in charge who was in any way unqualified for the position. The church that goes to God and relies upon him to send them a pastor never makes a mistake.

The next great need of the churches is a God-selected membership. You cannot have a live church unless you have a live membership. There must be life before there can be action. We need more faithful and positive preaching on the necessity of regeneration. We pass too lightly over the words of Jesus, "Ye must be born again." Admission to membership is made too easy. Too many pastors are striving for members and too many churches are weighted to earth with the dead material.

The church also needs its membership thoroughly instructed in doctrine and duty. God's people want a pure gospel. They have no time to listen to the long-since exploded arguments of notorious infidels, or the more recent forms of unbelief which are hastening to the same ignoble destiny. God sent not his ministers into the world to bolster up the truth, but to proclaim it. He sent them out not to prove the correctness of his gospel, but to preach it. It is the gospel that is the power of God unto salvation to every one that believes. The churches need indoctrinating that they may not be blown about by every wind of teaching. Let them once become fed to fullness on the doctrines of Christ and no false teaching will be able to sweep them off their feet.

Whenever the churches of the living God shall comply with these conditions, they may feel assured that Jesus, the chieftain of salvation, will lead his armies to a more glorious victory than the world

has ever dreamed of before, or our poor hearts ever dared to expect. Then will the cause of Christ—the cause of righteousness and purity and truth receive such an impetus that it will sweep triumphant over every opposition; and sin and Satan shall be dragged captive to the chariot wheels of Christ our conquering king.

J. E. LAWRENCE.
Clinton, Miss.

It is a great mistake to suppose that only very poor people are likely to be very vulgar in their tastes and lives. As a matter of fact, the very rich often excel in this respect. Mere wealth has no refining power. When it is acquired by doubtful means, and hoarded or used only for selfish ends, it is an instrument of moral and social debasement. The riotous animalism that displays itself now and then in the so-called "upper classes" of the great cities is a reproach to our humanity. Grossness is none the less base and repulsive when it clothes itself in purple and fine linen and fares sumptuously every day. For ourselves we prefer the unwashed and half-starved drab or drunkard to the well fed and well-dressed sinners who live in flagrant disregard of God's law. As a menace to society and civilization the vulgar rich are more to be dreaded than the vulgar poor.—Nashville Christian Advocate.

Little Folks.

Clinton, Miss., July 22, '99.

Dear Dr. Searcy:

This is my second attempt to write to THE BAPTIST. It will not be long till school will open. I will be so glad. I get so lonely.

I like to read the little folk's letters. Enclosed please find five cents for Cuban missions.

Your loving friend,

OLIVE MORRIS.

"My dear brudders an' sisters," remarked the venerable pastor of the only colored church in town as he carefully cleared the broad table in front of him so that every nickel, cent, and button laid upon it would stand out in startling distinctness, "dere is some of de folks in dis chuch gives accawdin' to deir means, an' some accawdin' to deir meanness. Le't not have any of de secon' class heah dis mawnin'!" After which the procession commenced, and everybody reached for his bottom dime.

The fear of the Lord is the beginning of wisdom. Therefore fear the Lord.

Dancing

Horseback riding is good exercise. One has more muscles brought into play in this than in almost anything else. Foot and base ball stir the blood, but a measure of danger attends them. To take a walk is good, or to run a quarter with the mouth shut. For wise reasons, those who engage in these diversions, do so in the day time. A fool would know the day is made for activity, the night for repose. Yet some folks, failing to find sufficient diversion in the day, intrude upon the precincts of the night watches.

When the ark was brought into the city of David, David "danced before the Lord with all his might," but he would take a skeptic to believe the ark was brought into the city at one o'clock at night, for "Michael, Saul's daughter, looked through a window and saw King David leaping and dancing before the Lord." It must have been day, yet, with electricity, Michael may have seen him "through the window" at that hour.

To understand David's dance, look at the reason: The house of Obed-edom had been much blessed "because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness." His dancing proceeded out of joy—heart joy. While Michael saw David dancing, it is not said that he was stuck at his side. The "cosh" was not in this dance. "Now the works of the flesh are manifest, which are these: Adultery, reveling and such like." Half an eye can see that David had none of those in his dance.

Later-day dancing is "reveling" and "reveling" is placed along side "adultery." Christ said, "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." But for the man who expose themselves at the modern dance, this is, doubtless, hard to keep from, for here, with eyes at all open, he views the half-nude forms of women itching for his embrace on the giddy floor.

There was a man who attended the final exercises of a religious(?) school. For days it had been known that a big dance would follow those exercises. In the congregation trying to take in the "final exercise" the man was surrounded by "lads" thumping the benches and lamenting their detention from the ball-room, while at their sides sat half-nude girls, itching for the giddy whirl. Holl frequently flouts her fumes in the

face of religion, but here is an instance in which a little "vital Godliness" could have quenched them. Her fumes have long held away in the town of this "religious(?) school," despite the deep-toned bells, whose lofty spires may be seen at almost any turn. Popery! James G. Sibly, who came out of Methodism, tells us that Methodism is akin to Popery. But Methodism forbids dancing! This rule is out of style in the town of this "religious(?) school"—all for members. Popery again! Presbyterianism, Episcopalianism and Catholicism dance in the town of this "religious(?) school," so Methodism has to dance. It is in that same town that Baptists before coming, cease to be Baptists when they came. The writer cannot say that these two-faced folks have taken the "hug," but he is informed that the Baptist cause in the town of that "religious(?) school" would be helped with the absence of their presence.

Geo. Robt. Cairns said a Baptist will worship under a tent. Others have from this to be so. The man who blows the Baptist horn only when Baptist pastures are verdant, is a coward—not worth a milk-punch.

People with two faces are frequently the curse of God's cause.

Since Eve's encounter in the garden, "two-faced" folks have ever lived—laughing and crying at once. But He who sitteth in the heavens will one day have them in derision. Let us pray!

J. E. PHILLIPS.

MOBILE & OHIO R. R.

THE POPULAR LINE

FOR

ST. LOUIS, CHICAGO, ST. PAUL, OMAHA, KANSAS CITY, DETROIT, TOLEDO, and ALL POINTS

NORTH, EAST and WEST.

CAIRO, MEMPHIS NEW ORLEANS, MOBILE, BIRMINGHAM, NASHVILLE, CHATTANOOGA, MONTGOMERY, THOMASVILLE ATLANTA, AUGUSTA, CHARLESTON, SAVANNAH, JACKSONVILLE, TAMPA, PORT TAMPA, MIAMI, and

All Points in the Southwest.

Elegant Vestibled First-Class Coaches with smoking room and complete toilet rooms and lavatories for ladies and gentlemen. Porter in attendance, charged with the comfort of passengers. Also vestibled Pullman Palace Sleeping Cars with Drawing Room and Buffet, between St. Louis and Mobile, New Orleans, Montgomery, Thomasville and Jacksonville, Fla.

C. M. SHEPARD, General Passenger Agent. J. T. POE, Gen'l Traffic Manager, Mobile, Ala.

J. M. FROST, Corresponding Secretary.

SUNDAY SCHOOL BOARD

Southern Baptist Convention.

Each Order Contributes to the Bible Fund and Fosters the Sunday-school Interest of the Convention.

PRICE LIST PER QUARTER.

The Teacher.....	\$2 12
Advanced Quarterly.....	2
Intermediate Quarterly.....	2
Primary Quarterly.....	2
The Lesson Leaf.....	1
The Primary Leaf.....	1
Kind Words (weekly).....	12
Kind Words (semi monthly).....	6
Kind Words (monthly).....	4
Child's Gem.....	6
Bible Lesson Pictures.....	75
Picture Lesson Cards.....	2 1/2
Convention Almanac (per year).....	10
INFANT CLASS QUESTION BOOK per doz. Rev. L. H. Shack.....	30
LITTLE LESSONS No. 1 & 2 Rev. B. Manly, D. D.....	40
THE SUNDAY SCHOOL PRIMER For little ones. 30 pages.....	60
Class Books.....	60
Class Collection Envelopes.....	50
Complete Sunday school Rec'd each 100 Peloubet's Notes, cloth..... each 1 00	
Reward Cards.....	
Reward Tickets.....	15 and 20
Song Books.....	

THE STORY OF VATES, THE MISSIONARY Charles E. Taylor, D. D. Cloth, 12mo., pp. 300. Price, \$1.00, postpaid.

A GREAT TRIO: JETTER, FULLER, VATES

Three Lectures before the Southern Baptist Theological Seminary. By Rev. W. R. L. Smith, D. D. Paper, 12mo., pp. 116. Price, 25c., postpaid.

CONSISTENCY OF RESTRICTED COMMUNION

J. M. Frost. Paper, 16mo., pp. 64. Price, 10 cents, postpaid; 60 cents per dozen.

CATECHISM OF THE TEACHING

John A. Broadus, D. D. Paper, 18mo., pp. 44. Price, 10 cents, postpaid; 6 cents per dozen.

MOORMAN DOCTRINE OF GOD AND HEAVEN

A. C. Osborn, D. D. Paper, 16mo., Price 10 cents, postpaid; 90 cents per dozen.

HOME DEPARTMENT SUPPLIES

Its Plan—J. M. Frost. Per 100, 25 cents.

An Experience—Junius W. Millard.

Per dozen, 5 cents.

BIBLES 25 cts. Testaments, 6 cts.; postage extra.

Convention Almanac, 1899.

Single copy, 10 cents; \$1.00 per dozen.

Address, BAPTIST SUNDAY SCHOOL BOARD, 167 N. CHERRY ST., NASHVILLE, TENN.

The Monarch of Strength is



LION COFFEE.

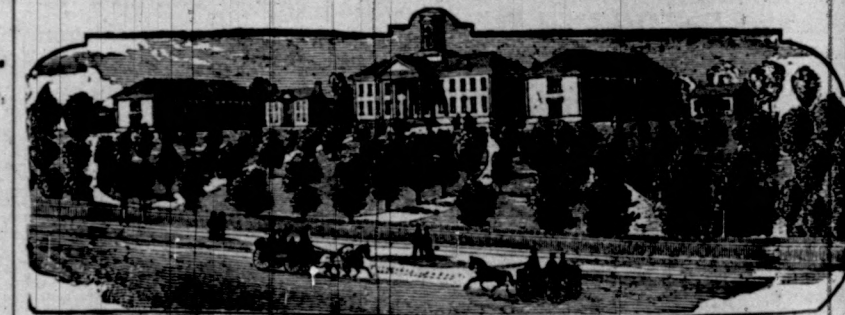
(ABSOLUTELY PURE)

Its strength comes from its purity. It is all pure coffee, freshly roasted, and is sold only in one-pound sealed packages. Each package will make 40 cups. The package is sealed at the Mills so that the aroma is never weakened. It has a delicious flavor. Incomparable strength. It is a luxury within the reach of all.

Premium List in every package. Cut out your Lion's Head and get valuable premiums free.

If your Grocer

does not have Lion Coffee in his store, send us his name and address that we may place it on sale there. Do not accept any substitute. WOOLSON SPICE CO., Toledo, Ohio.



MARION MILITARY INSTITUTE.

A Latin-Scientific College,

Doing original work after the manner of the German gymnasia.

Aims to Furnish Best of Everything,

Rooms, Table Fare, Professors and Companions.

Saves Much Time and Money,

Graduates successful in business and in professions.

For Catalogue, address,

J. T. MURFEE, Marion, Ala.

Obituaries.

Gladis May.

Gladys May, youngest daughter of Charley and Emey Fardens, born December 1, 1897, died June 4, 1899.

This sweet little babe was a great sufferer for months before her death. To her little body death was a relief. It set her little spirit free, so that it could go home to the God who gave it, where it is now resting and ready to welcome her dear ones.

Parents, weep not for her, as the blessed Savior hath said, "Suffer little children to come unto me, for of such is the kingdom of God."

A FRIEND.

Mrs. N. C. Black

Was born in Pike county, Ga., February 14th, 1826, married October 1st, 1840, to Bailey Black, and died June 22d, 1899. She was the mother of eight children, and foster-mother to three orphans. She was a devout Christian, beloved by everyone who knew her. Her remains were laid to rest in Providence cemetery, Grenada county, Miss. Funeral services conducted by the writer. May we all meet her in the world of bliss, where death is unknown.

CHAS. A. LOVELESS.

Letter from Alfred Holbrook.

Huntingdon, Tenn., July 19, '99. To all my Students and Friends in Mississippi:

I am happy to inform you that I have severed my connection with the National Normal University, at Lebanon, O., and accepted a call to a freer and more inviting field, where I can continue the improvements in the system of Normal education which I originated in Lebanon, O., in 1855. Having been elected Chancellor of the Southern Normal University, with full control of its educational interests, I shall pursue, with improvements, the same course of instruction, training, discipline, and culture which has fitted so many to take leading positions in all the professions and in every reputable business in nearly every city and town of the South and West, thousands in all, both ladies and gentlemen. I shall do an enlarged and more prosperous work here than I accomplished in Lebanon.

I shall be glad to welcome any of my former pupils, their friends, and others who desire the most thorough, economical training with

the best and surest results in their life work. The tens of thousands of my former students have ever borne willing and cheerful testimony to the power and success in their work acquired under my immediate personal influence and that of my chosen teachers laboring with me.

ALFRED HOLBROOK.

Religion and Piety.

Religion may be Mohamedan. It may be virtualism. It casts the Hindoo babe in the Ganges. It bows to a two pound god (iron) and sticks the Jewish nose to the grindstone. It makes Luther walk on his knees, and places heavenly control in men's hands, while the Word of God is changed.

Piety does none of these, but she is often the target of religion. Paul, and Stephen, and John, and Peter, and Christ, were all stung by missiles of religion, as they walked in piety's wake. Piety's ladder extends to heaven, and upon it angels come and go, and men mount heaven's eternal summit. Piety listens to God—it loves His will. As its giver prayed, "Not my will but thine be done," so it prays. It is zealous for God. A marked distinction between it and some religion.

Religion frequently exalts men—piety never! It hears the commission, and Paul like, strives, it need be, to preach the gospel where Christ has not been named. Piety observes the "Golden Rule," and plays the part of the "Good Samaritan." Her garments are clean, washed in the blood of Christ and a home of endless joy awaits her. Let's have piety.

J. E. PHILLIPS.

The Dangers of a Malarial Atmosphere may be averted by occasionally taking Dr. M. A. Simmons Liver Medicine.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

Prof. W. H. PEEKE, F. D., 4 Cedar St., N. Y.

To arouse a Dormant Liver and secure permanent regularity of the Bowels, use Dr. M. A. Simmons Liver Medicine.

OLYMPIER B. CHURCH Write to Cincinnati Bell Foundry Co., Cincinnati, O.

VALUABLE CITY PROPERTY

IN GULFPORT AND HATTIESBURG

and 100,000 Acres of Land FOR SALE in Southeast Mississippi.

Level Lands,

WELL WATERED And Capable of Being

IMPROVED TO ANY

STANDARD DESIRED.

Can be had on....

EASY PAYMENTS

And at a LOW PRICE.

The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

Gulf and Ship Island Railroad,

and Produce of all kinds will find an easy access to the Best Markets in the Country.

Labor Always in Demand,

Wages Good.

Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

\$1.25 to \$2.50 Per Acre, and on

Terms to Suit the Purchaser.

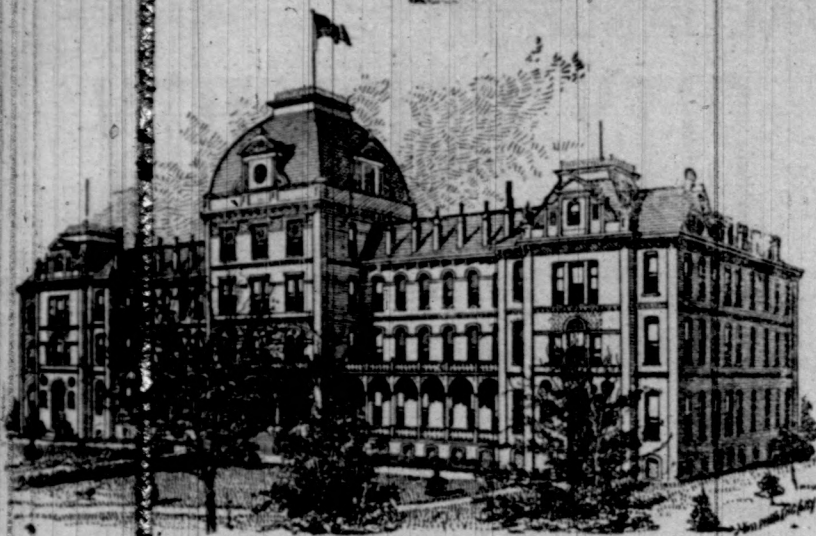
I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.



JUDSON INSTITUTE FOR YOUNG LADIES.

MAGNIFICENT BUILDINGS abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. Hot and cold baths. ALL MODERN EQUIPMENTS.

THIRTY-FOUR NEW PIANOS, HANDSOMELY EQUIPPED ART STUDIOS, NEW GYMNASIUM with MOST IMPROVED FURNISHINGS, NEW BOWLING ALLEY, EXCELLENT LIBRARY and READING ROOM.

Superior instruction offered in CLASSIC, SCIENTIFIC, LITERARY, ELECTIVE and GRADUATE COURSES. MUSIC, including PIPE ORGAN and VIOLIN, ART EXPRESSION, Business Courses.

26 OFFICERS AND TEACHERS from best COLLEGES and CONSERVATORIES in EUROPE and AMERICA. 135 BOARDERS in addition to large day patronage last session.

THE JUDSON IS NOT A CHEAP SCHOOL, BUT OFFERS THE BEST ADVANTAGES AT THE LOWEST ATTAINABLE COST.

The Sixty-Second Annual Session Begins Sept. 27.

Send for Catalogue or other information to

ROBERT C. PATRICK, D.D., President,
Marion, Alabama.

July 27-41

Capital College for Young Ladies.

1500-1502 Broad Street, Nashville, Tenn.

Superior advantages offered in Literature, Music, Art and Elocution.

FACULTY few equals. NO SUPERIORS. LOCATION unexcelled by any school in the city. TERMS LIBERAL. Write for beautiful illustrated catalogue.

Misses E. and C. JAMES, Lady Principals.

July 27-41

H. G. LAMAR, President.

Bad Blood—Cure Free!

Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye, Lip, Ear, Neck, Breast, Stomach, Leg, or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, Persistent Sores, Blood and Skin Hemorrhages, Scapula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm) Skin Eruptions, Pimples, Boils, Itching Eczema, Scabies, Blisters, Red Brown Patches, Blotches, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. B. does not contain vegetable or mineral poisons. For sale by druggists everywhere. Large bottles \$1, six for \$5. Send 2 stamps for postage on free sample bottle, which will be sent by return mail. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta Ga.

Sturges, Miss., July 21, '99.

Dear Editor:

I have just closed a good revival meeting with Lone Pine church, 10 miles east of Canton. The

church was greatly revived and seven received into the church, three by letter and 4 by experience of grace. I baptized them in Pearl river in obedience to the command of my Lord and Master.

TOM TOMLINSON.

Dear Bro. Searcy:

We have just closed a good meeting at Bear Creek. We began the meeting with a collection for State Missions. The primary election interfered somewhat, but the Lord overruled and gave us a good meeting. Bro. M. A. Carr preached three good sermons and rendered other valuable service. Received by letter 7, baptised 6, and the membership strengthened and encouraged.

W. H. H. FANCHER.

News From The Delta.

Slate Springs, Miss., July 20, '99.

It was the privilege of the writer to spend ten days with Bishop Mize and his people at Refuge, Bolivar county, Mississippi. During the series of meetings the writer preached twenty-one sermons to very attentive and appreciative congregations. Received by experience and baptism, nine, restored, one. The church was much revived. We also took a nice collection to aid in the erection of a house of worship at Gunison, Mississippi. Gunison is a stronghold of Methodism. Thirteen Baptist ladies are struggling to erect a Baptist house of worship at this place. Will not every one who reads these lines send these faithful women a contribution? Brethren, help them, and help them right now, if you please. Their hearts are yearning for a house in which the whole truth may be preached. If ever Gunison has the whole truth, a pure and unadulterated gospel preached to them, Baptists must do it.

Baptists preach the truth not in part, but the whole. By divine appointment Baptists are here for that purpose, clothed with divine authority to bear witness of the true light.—See John 1:6, 7, 8. Matthew 3:1, 2, 3.

Brethren, you know, God knows, and thousands of pedit-Baptists know, that the gospel as preached by Baptists does satisfy the deep needs of poor lost souls. Then why are you so slow to give it to them that have it not?

In the Delta Baptists have unparalleled opportunities. May God help you to see your day. Under the wise leadership of Bishop Mize the saints at Refuge have erected a beautiful and substantial house of worship. They also have a flourishing Sabbath School. This is a noble band of workers. Both pastor and church are doing well. They love and help one another. No pastor in the Delta does any more missionary work than does Bro. Mize. And I have no doubt but what he does it on the least pay. But then that is generally the way, the men who do the hardest work receive the least pay, while others blow their own horn and receive large salaries.

Boyle is trying to form a combination with other churches and locate a pastor in their midst. Wise conclusion it is. May God give them the right man. When they succeed then I am ready to resign and then ask my churches in the hills to help support the one

whom they may call. To succeed the pastor must live on the field. I know by experience that a preacher can not live in the hills and preach in the Delta with any degree of success and satisfaction either to himself or to his church.

Therefore knowing the Delta, its people and its deep needs as I do, I ask, yea, I not only ask, but I beg in Jesus' name that we, the people of the hills open our hearts and our purses and give to Delta missions until our State Board can flood that country with Baptist preachers and Baptist houses of worship. Brethren, I am not pleading with you because of the fertility of the Delta soil. No, for all such stuff makes us tired, on that may we have a rest. But I plead for Jesus' sake and because of poor lost souls that are dying without the pure gospel of our Lord Jesus Christ. God knows that I love the people of the Delta and I long to see the day when all of its people may have the privilege of hearing the gospel of Jesus Christ in all of its purity, as it is preached by Missionary Baptists.

Will not some of the many Baptist preachers in the hills who have no work, turn their steps in that direction. Brethren, the harvest field over there is white. Go, the Delta people need you and will receive you gladly. Don't wait for an appointment from the Board. Go in the interest of poor lost souls and verily thou shalt be fed. The Delta people are an appreciative and liberal people. Give them your consecrated efforts and they will beyond all doubt give you a hearty and a liberal support. God help and bless the people of the Delta is my prayer, for Christ's sake.

W. L. A. STRANBURG.

Miss Addie Hawkins.

Miss Addie Hawkins, daughter of Mrs. E. S. Hawkins, was born in Jackson, Mississippi, March 31, 1882, and departed this life on Wednesday, July 19, 1899, 17 years, 2 months, and 19 days old.

She was an attractive and kind hearted young lady, and a member of the Jackson Baptist church.

Her voice will be heard no more on the earth. We shall miss her, but her sweet spirit is at rest with her Savior.

A. FRIEND.

PARQUEN FOLDING VAPOR BATH CABINET
\$24,000 SOLD. Every home should have one for bathing purposes. It opens the pores, forces out the poisons which cause disease. Makes you clean, vigorous and healthy. Prevents disease. Provides Turkish, hot air and medicated baths at home. In cash. Scientific complexion. Recommended by best physicians. Without drugs it cures head colds, rheumatism, leg sprains, neuralgia, obesity, female ill, all blood, skin, nerve and kidney troubles. Guaranteed. Our new 1900 style has a door, a solid supporting frame, best material, rubber lined. Price small. Weight 6 lbs. Price complete \$1.00. Filled. Write us. Valuable book, etc. free. Agents wanted, men and women. \$100.00 a month and expenses. Address E. W. L. B. Co., Cincinnati, O. We recommend above firm as reliable.—Editor.